

Shew-
ing

{	The <i>Causes</i> , by which	}	God leaves his chil- dren to di- stresse of conscience.
	The <i>Cases</i> , wherein		
	The <i>Ends</i> , for which		

With other OBSERVATIONS upon
Eſay 50. 10, & II. verſes.

Job. 34. 29. When he hideth his face, who can behold him?

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LABORANTIS CONSCIENTIÆ
CONSOLATORIAM,

IN
PERPETUÆ OBSERVANTIÆ
TESTIMONIUM:

DO: DICO: CONSECRO.

THO: GOODWIN.

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To the Reader.

THat which drew
these Sermons from
me, next to thy good, was
to right my selfe. They
were first preached eight
years since; and some notes
thereof were (to say no
more) dispersed into the
hands of many, to my pre-
judice. They are here
presented as they were
preached, with little alte-
ration or addition, in me-

A 3 thod.

To the Reader.

thod, style, or matter :
Onely to make up the
Treatise more compleat,
I entirely added, against
the publishing thereof,
that whole discourse about
Satans part and hand in
these desertions, beginning
at Chap. 6. In handling
which, I trust I have not
at all incurred that severe
inreparation of the Apostle,
against curious speculations
Col. 2. 18. about angels, of intru-
ding into those things
which I have not seene
ground

To the Reader.

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ground and warrant for
in the word. *Sure I am, I*
have endeavored to follow
the School, in their Laby-
rinths herein, no further
then I found a Clue of
Scripture and right rea-
son clearly guiding and
warranting my way: with-
out which, I account the
wayes of this old and
winding Serpent, in his
communications to us, to
be as Solomon speakes, Prov. 30.
Like the way of a Ser- 18, 19.
pent upon a stone, hid-
A 4 den,

To the Reader.

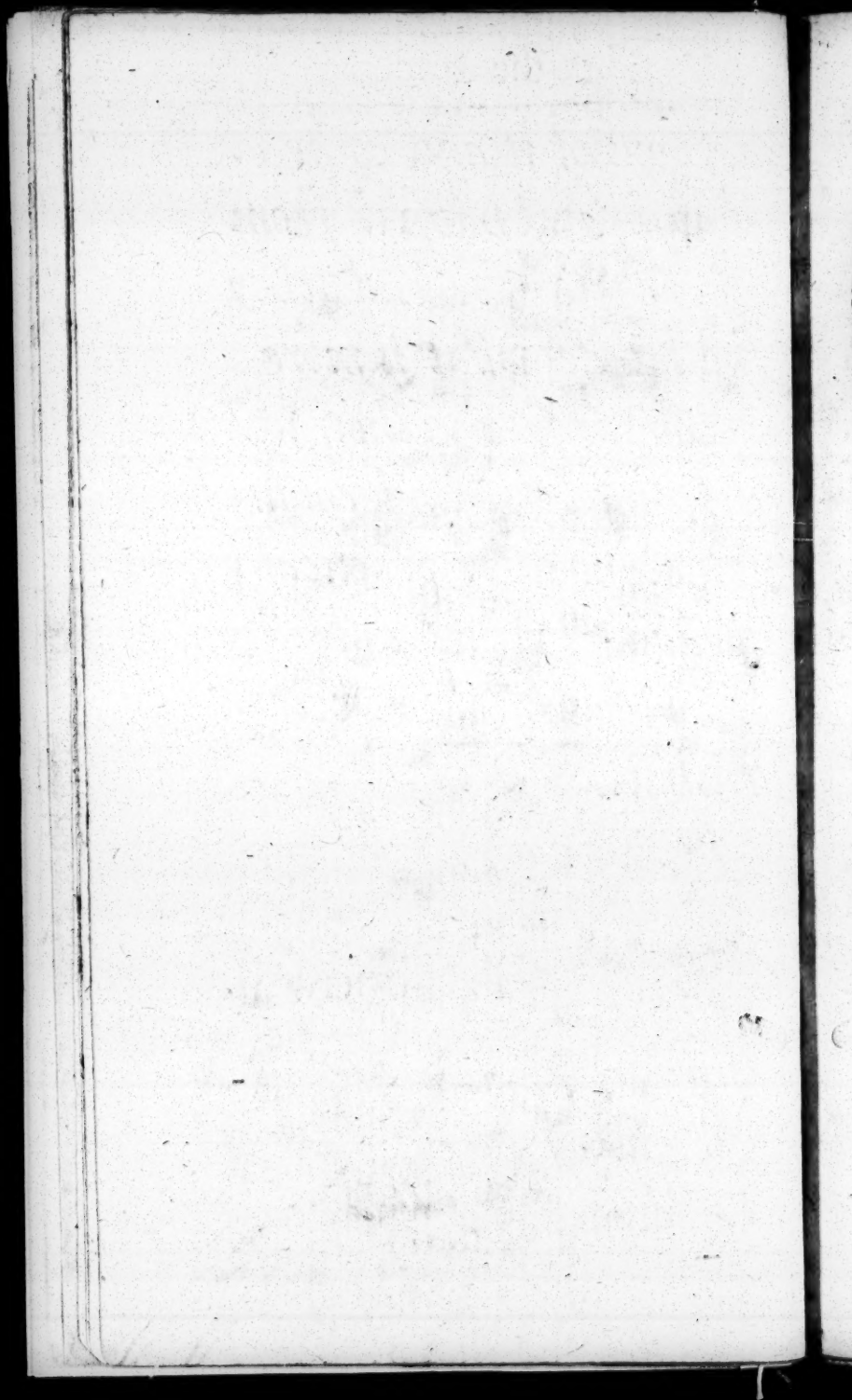
den, and past tracing or finding out. And lest any of the weaker readers, especially those in distresse; to whom more speculative and doctrinall discourses, though about things practical, prove usually tedious and unpleasing, should in reading that piece, be discouraged at the first: My advertisement is, that (if they find that part of the way craggie, or tiresome, which I hope they will not) they would divert

To the Reader.

vert out of it, and come in
again at Chap. II. from
whence to the end, they
shall finde what is more
accommodate to their un-
derstandings, and condi-
tions, and more practically
speaking to their distresse.
The blessing of heaven go
with it.

T. Goodwin.

As





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A CHILD OF LIGHT walking in Darknes.

ISA I. 50. IO, II.

IO. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknes and hath no light? Let him trust in the name of the Lord, and stay upon his God.

II. Behold, all ye that kindle a fire, that compasse your selves about with sparks, walk in the light of your fire, and in the sparks which ye have kindled; this ye shall have of my hand, ye shall lye down in sorrow.

The words paraphrased.



WE have in these words, *The* a true believer in his *Summe*, worst, and naturall men in their best condition, set forth together unto our view:

And withall, the power of true faith, is it alone upholdeth him in the saddest

B

dest

deſt *hour of darkneſſ* that can befall him : oppoſed unto, and compared with the *falſneſſ* of their preſumptuous *confidence* in their greateſt *ſecurity* : Together with the differing *ſupports* of either ; The one in verſ. 10. the other in verſ. 11.

O ſhe
rent

Verſe.

2 Cor. 4. 6.

First, take a true believer, who hath had the leaſt beam of the *light of the glory of God, which ſhines in the face of Chriſt*, let in upon his ſoul, and his heart ſo taken with that ſight, as it became eternally divorced from all things here below, and reſolved to adventure all his future hopes of comfort and happineſſ in the enjoyment of that *Light of Gods countenance* alone : Which, that he may enjoy, he *feareth* to offend *the Lord*, more then Hell ; and endeavoureth as truly, *to obey the voice of his Ser- vants*, as ever he deſires to attain unto that happineſſe. Think with yourſelves, what is the worſt thing, next to the eternal loſs of *God*, really, and indeed, that can be ſuppoſed to befall this man ? What worſe, then to have that cranny, through which he firſt eſpied that beam, to be as it were

clea

clean ſhut up, the *Light of Gods countenance* withdrawn, yea all *Light* and appearance to him, of his own *graces*, withheld, and overclouded ; The face of heaven ſo overcaſt with *Darkneſs*, that neither *Sun-light* nor *Star-light* appeareth to him , ſo as he *hath no light*: yea further, finds his ſoul beſet and beſieged round with all the powers of Hell and *darkneſs*, and the terrors of the Almighty ſhot into his ſoul : And, he thus quite left, *walking in this darkneſs*, is filled with ſtrong fears and jealousies that *God* is not *His God* ; nay, queſtioning whether he *ever will be* ; yea, apprehending by the wrath he feels, *God*, to be *become his enemy*. All this is ſet forth to us here, as the very eſtate of one *who feareth the Lord and obeyes him* : and is comprehended in theſe words; *That walketh in darkneſs and hath no light*. You ſee him at his worſt.

Pſal. 77⁵⁷

In which forlorn condition, what is there to be found to relieve and ſupport this man, but onely one thing, which is here held forth to him , *The name of the Lord*, for him to *truſt* and *ſtay himſelf upon* ? Both that *Name of*

God, *Exod. 34. 6. The Lord God, gracious and merciful, &c.* and that *Name* of Christ, *which is called, Jer. 23. 6. Jehovah our righteousness.* Both, or either of which, he by the naked hand of *faith* laying hold upon, may now make use of as of a *staffe*, (as *David* compares it, *Psal. 23. 4.*) whilst he thus *walks in darkness*, and *through the valley of the shadow of death*, safely to *trust* and *stay himself upon*, so as in *Psal. 36. 9.* the end to come forth, *to see Light in Gods Light for evermore.* You see likewise the prop of his soul in this condition.

On the eleventh Verse.

On the contrary, let us *behold* (as all here are called to do) the best and most secure of unregenerate men, *incompassed* about with all means and supports of confidence and comfort, whether of Legal righteousness of their own, (which those Jews made boast of,) together with the addition of all worldly and outward comforts; both which the Prophet here compares to *Fire* and *Sparks*, as preserving *Light* and comfort in them. As, 1. Let their lives and natural dispositions abound with never

God, gra-
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so many *sparks* of legal righteousness, which *themselves have kindled* ; for so he compares all those several acts and performances of natural and acquired righteousness, struck out and educed from the powers of natural principles improved, which make a great blaze in a mans own opinion and esteem ; which yet, not proceeding from the *Holy Ghost baptizing them as with fire*, and renewing them, nor from internal principles of regeneration, which *Christ compares to fire*, *Mark 9. ult.* are all in Gods account but as a *sacrifice offered up with strange fire* ; which was forbidden, and are here said to be of *their own kindling*. And such were the *sparks in the light of which these Jews walkt*, who went about to *esta-* Rom. 10. 3
blish their own righteousness, and with confidence *trusted therein*, and not on *the name of the Lord*. And further,
2. Let these men be surrounded and *encompassed* about with the greatest splendor of worldly glory, and abound in all those good things this world can afford them, (the comforts whereof *Solomon* in like manner compares to a *fire of Thorns*, and the pleasures of it Eccles. 7. 6

to the *crackling* of thorns, as here to *sparks* :) and let them keep never so good fires to warm and cheer themselves withall, lay on as much every day as shall even *encompass* them about *with sparks* ; and in the *light* and *confidence* of both these let them *walk* for many years, despising that other poor believer, that feareth to be found in his own righteousness, and refuseth to be comforted by any of these : yet, let them know, (sayes Christ, who is brought in as the speaker here,) that when they have thus *walkt* presumptuously and securely, and even walkt themselves *weary* ; (as it is *Isa. 40. 13.*) weary of all their own wayes and pleasures, (as they will be one day,) and then at their death-beds think to lye down and rest them : They *shall lye down* indeed, (sayes Christ) and their bed shall be of my making, and providing : *this you shall have of my hand,* you shall lye down ; but, *in a bed of sorrow* and despair : In which they shall *lye down*, never to rise again.

CHAP. I.

The main proposition; and subject of this discourse, thence deduced ; That a child of God may walk in Darknes. That thereby distress of Conscience, and desertion in the want of assurance of Justification, is meant, proved.

THIS to be the meaning of the words will more fully appear in the opening the several propositions to be delivered out of them ; whereof the first and principally intended is this : *That one who truly fears God, and is obedient to him, may be in a condition of darknes, and have no light ; and he may walk many dayes and years in that condition.*

And herein, further to explain the Text, and botom this great point well upon it ; and more particularly to discover what the condition of a child of God thus in darknes is, we will first enquire what is meant by walking in darknes here in this place.

First, walking in darknes is taken in the 1 John 1. 6. for living in sin and ungodliness : in the commission of
 What is not meet here ; No known sin.

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H A P.

known sins, or omission of known duties, going on in the *works of darkness*. But so it is not to be taken here; For Christ would not have encouraged such to trust in God, *who is light*, and there can be *no fellowship between him and such darkness*, as the Apostle tells us: Nay, the *Holy Ghost* reproves such as do *lean on the Lord*, and yet

Mic. 3. 11. *transgresse*; and besides, the Text speaks of such, who for their present condition *fear God*, and are *obedient* to him; which if they thus walkt in darkness they could not be said to do.

2.
Neither, secondly, is it to be meant
Not in ig- Of walking in ignorance, as *John 12.*
norance: 35. it is taken: For one that hath no
Prov. 19.2 light in that sense, can never truly
fear God, nor obey him. The *heart*
that wanteth knowledge is not good, sayes
Solomon; and so to walk in darkness
is accompanied with walking in vanity
of mind, *Ephes. 4. 18.*

3.
But in, But thirdly, he means it of discom-
sorrow & future and sorrow. As often we find
discomfort in Scripture darkness to be taken; as
Eccles. 5. 17. as on the contrary,
Eccles. 12, 7 Light, because it is so pleasant a thing
to behold, is put for comfort. And that

ſo it is taken here, is evident by that which is oppoſed in the next verſe, *walk ye in your light, yet ye ſhall lye down in ſorrow.*

But fourthly, of what kind of ſorrow, and for what? Whether from outward afflictions; or inward diſtreſs of mind and conſcience; or (to uſe *Solomons* diſtinction) whether by reaſon of *mans* ordinary *infirmities*, or of a *wounded ſpirit*? that is yet in queſtion.

And firſt, it is not to be reſtrained to outward afflictions onely, which are called *mans infirmities*, as being common to man; which ariſe from things of this world, or from the men of the world; though to *walk in darkneſs* is ſo taken, *Eſa. 59. 9.* and I will not exclude it here. For in them alſo a mans beſt ſupport is *to truſt in God*; and it is the ſafeſt way to interpret Scriptures in the largeſt ſenſe which the words and coherence will bear. But yet that cannot be the onely, or principal meaning of it; for beſides what is further to be ſaid to the contrary, he addes withall, *and hath no light*, that is, no comfort: Now as Philoſophers ſay, *Non dantur pura tenebrae*, there

there is no pure darknes without some mixture of light : so we may say, there is not *meer* or *utter darknes* caused by *outward afflictions*, no outward affliction can so universally environ the mind, as to shut up all the crannies of it, so that a man should have no light. And besides, Gods people when they walk in the greatest outward darkness, may have, yea, often use to have, most light in their spirits. But here is such an estate spoken of, *such a darkness* as hath *no light* in it.

I 2. Therefore secondly, it is principally to be understood of the *want of inward comfort in their spirits*, from something that is between God and them ; and so meant of that darkness and terrours which accompany the want of the sense of Gods favour. And so *darkness* is elsewhere taken, for *inward affliction* of spirit, and mind, and want of light, in point of assurance, that God is a mans God, and of the pardon of a mans sins; so *Pf. 88. 6.* *Heman* useth this word to express his distress. And the reasons why it is thus to be understood here, are ;

Proved by 3 reasons. The first. First, because the remedy here prescribed

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scribed is *faith* ; to *stay himself* upon God, and that as upon *His God* ; he puts in *His God*, emphatically ; because that is the point he is troubled about, and concerning which he is in darkness, and of which he would have such an one to be perswaded : and that is it, which *faith*, which is propounded here as the remedy, doth in the first place and principally look unto, as its primary aim and object.

Secondly, in the foregoing verses *The* *se-* he had spoken of *Justification*, where- *cond.* by God pardons our sins, and accepts our persons: The Prophet, or Christ in the person of his elect (as some) having expressed his assurance of this : *God is near that justifies me, who shall condemn ?* Which words the Apostle, *Rom. 8. 32, 33.* doth alledge in the point of *justification*, and to express the triumphing assurance of it ; and applies them in the name and person of true believers too : But because there may be some poor souls, who though truly *fearing God*, yet might want this assurance, and upon the hearing of this might be the more troubled, because not able to express that confidence

dence which he did , therefore he adds, *who is among you that feareth the Lord, and walketh in darkness, &c.* as if he should have said to such, Though you want the comfortable sense and assurance of this, yet be not discouraged , but do you exercise faith, go out of your selves, relye upon Christ, and that mercy which is to be found in God ; you may fear God and want it , and you are to trust in God in the want of it.

The
bird.

Thirdly, these words have a relation also to the fourth verse, where he sayes, (as that God had given him this assurance of his justification, for his own particular comfort, in those immediately foregoing verses to the Text, so there,) that God had also given him the *tongue of the learned*, to *minister a word of comfort in season to him that is weary and heavy-laden* : and thereupon in this verse he accordingly shews the blessed condition of such persons as are *most weary* through long walking in darkness ; and withall he discovereth to them the way of getting out of this darkness, and recovering comfort again : And in all the

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the word of God there is not a more comfortable and seasonable word to one in such a condition to be found. Al which argues, it is spoken of inward darkness and trouble of spirit, and that in point of applying justification, and God to be a mans God.

CHAP. II.

The particulars of the distress, contained in these two phrases, Walking in Darkness; Having no Light.

THe second thing to be enquired What is into is, *What is the condition of* such an one who is thus in darkness, ^{condition} whilest he and who *hath no light*? Which I will ^{walks in} so far discover, as the phrases used ^{darkness,} here will give light into by the help ^{&c.} of other Scriptures.

First, he is said to *have no light*.: Sect. 1. *Light*, saith the Apostle, *Ephes. 5. 13.* as exprest is that whereby things are made manifest. 1. By *ba-* fest; that is, to the sense of sight, to *ving no* which light properly belongs: and as *light.* *light* and *faith* are here severed, as you see; so *sight* also is in 2 Cor. 5. 7. *di-*

Heb. 11. 1.

Light
distinct
from faith

distinguished from *faith*, which is the *evidence of things* absent and *not seen*: when therefore here he sayes he hath no *light*, the meaning is, he wants all present sensible testimonies of Gods favour to him; he sees nothing that may give sensible present witness of it to him: Gods favour, and his own graces, and all the sensible tokens and evidences thereof, which are apprehended by spiritual sight, are become all as *absent things*, as if they were not, or never had been; that light which ordinarily discovers these as present he is clean deprived of.

A three-
fold light
added to
faith to
cause assu-
rance.

To understand this, we must know, that God, to help our *faith* (which, as I said before, is distinguished from *sight*, as we now speak of it) vouchsafeth a *threefold light* to his people, to adde *assurance* and *joy to their faith*; which is to faith as a back of steel to a bow, to strengthen it, and made to be taken off, or put on to it at Gods good pleasure.

1. The
immedi-
ate light
of Gods
counte-
nance,

First, the *immediate light of his countenance*, which is a clear evident beam and revelation of Gods favour, immediately testifying that we are his;

his; which is called the *sealing of the Spirit*, received *after believing*, Ephes. 1. 13. which *David* desired, and rejoiced in more then in all worldly things. *Lord lift up the light of thy countenance* : in which, more, or lesse, in some glimpses of it some of Gods people have the priviledge to walk with joy from day to day : *Psal. 89. 15. They shall walk in the light of thy countenance, in thy name shall they rejoyce all day.* And this is here utterly withdrawn : and it may thus come to pass, that the soul in regard of any sense or sight of this, may be left in that case that *Saul* really was left in : *1 Sam. 28. 15. God is departed from me, and answers me not, neither by Prophets nor by dreams* : though with this difference, that *God* was really departed from *Saul*, but to these, but in their own apprehensions : yet so, as for ought they can see of him, *God* is departed clean from them ; answers them neither by prayer, nor by word, nor by conference ; they cannot get one good look from him : Such was *Jonahs* case, *I am cast out of thy sight*, that is, he could not get a sight of him ;

Psal. 4. 6.

which he may want,

Proved, Jonah 2.

him ; not one smile, not one glance or cast of his countenance, not a beam of comfort ; and so thought himself cast out. And so he dealt with David often, and sometimes a long time together, *Psal. 13. 1. How long wilt thou hide thy face from me ?* and *Psal. 89. 46. How long, &c.* even so long as David puts God in remembrance, and pleads how *short a time* in all he *had to live*; and complains, how in much of that time his face had been hid from him, *verse 47.* And the like was *Hemans* case; and this also long, even from *his youth up*, *Pf. 88. 14, 15.* So from *Job*, yea and from Christ himself ; *My God, my God, why hast thou forsaken me ?*

Job 13. 24.

Quest.

And how
the want
of it may
stand with

But concerning this, you will ask, How can *this dealing* of his stand with his *everlasting love*, continued notwithstanding to the soul, that he should deal so with one he loves ; but especially how it may stand with the *real influence* of his *grace*, powerfully enabling the soul all that while to go on to *fear and obey him* ?

Ans.

Gods love
still con-
tinued.

For the first, it may stand with his *everlasting love*, and God may be his
God

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54. 8.
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him :
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God still, as the Text tells us : so *Isa.*
54. 8. For a moment I have hid my
face, but with everlasting kindness will
I have mercy on thee. Is it but *hiding*
his face, and concealing his love, as
David concealed his love to *Absolom*,
 when his bowels yearned towards
 him : and God takes the liberty that
 other fathers have, to shut his chil-
 dren out of his presence when he is
 angry ; and it is but *for a moment*, that
 is, in comparison of *eternity* , though
 haply it should be thus with him du-
 ring a mans whole life ; and he there-
 fore takes liberty to do it, because he
 hath such an eternity of time to re-
 veal his kindness in , time enough for
 kisses and embraces, and to pour forth
 his love in.

And for the second, the *real* graci-
 ous influences, and effects of his fa-
 vour may be continued, upholding,
 strengthening, and carying on the soul
 still to obey and fear him, whilst he yet
 conceals his favour. For when Christ
 complained, *My God, my God, why*
hast thou forsaken me ? (when, as great
 an eclipse, in regard of the light of
 Gods countenance, was upon his spi-
 rit,

2.
 and with
 the real
 influence
 of grace.

*Deus se
communi-
cat, vel
qua bea-
tus, vel
qua san-
ctus : qua
beatus gau-
dium &
gloriam ;
qua san-
ctus, grati-
am ; ut, ū-
que volun-
tariè, ideo-
que non
utrumque
simul ne-
cessariò.*

2.
Light is of
present
graces ;

rit, as was upon the earth) yet he ne-
ver more obeyed **God**, was never
stronglier supported then at that time,
for then he was *obeying to the death*.
Like as we see, that when the Sun is
eclipsed, though the earth wants the
light of it, yet not the *influence* there-
of ; for the metals which are engend-
red in the bottom of the earth are
concocted by the Sun ; so as though
the light of the Sun comes not to
them, yet the influence and vertue of
it doth, and altereth and changed
them : So doth Gods favor visit mens
hearts in the power, heat, and vigo-
rous influence of his grace, when the
light and comfort of it doth not, but
is intercluded.

The second *light* which **God** vouch-
safeth his people ordinarily to help
and eke out their faith, is the *sight* and
comfort of *their own* *graces*, unto which
so many promises belong ; as, of their
love to his people, fear of his name,
desire to obey him. So that often when
the *Sun* is set, yet *Star-light* appears ;
that is, though that other, the immedi-
ate presence and evidence of his fa-
vour shines not on the soul, yet his
graces

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graces therein appear, as tokens of that his love : ſo as the ſoul knows that there is a Sun ſtill, that gives light to theſe Stars, though it ſees it not ; as in the night, we know that there is a Sun in another *Horizon*, becauſe the Stars, we ſee, have their light from it ; and we are ſure that it will ariſe again to us.

Now a ſoul that hath true grace in it, and goes on to obey God, may alſo want light to ſee theſe his graces, and look upon his own heart as empty of all. And as they in the ſtorm, *Acts* 27.20. ſo he in temptation may come to have neither *Sun-light*, nor *Star-light* ; no light, as in the Text. Thus *Eſay* 63. 17. the Church there complains, that God had *hardned them from his fear* : they were afraid, feeling their hearts ſo hard, that the fear of God was wanting : which yet was there, for they complain of the want of it.

which he alſo may want.

But yet thirdly, though he want the preſent light of Gods countenance, and the ſight of preſent grace ; yet he may have a comfortable remembrance of what once afore he had, ſtill left ;

3.
Light may be taken for the remembrance of former graces & evidences;

and

which he
may want

and so long is not utterly left in darkness. Therefore further know, that the state of one that fears God and obeyes him, may be such, as he may have no *comfortable light* or *remembrance of what grace*, &c. *formerly he had*, 2 Pet. 1. 9. One that hath true graces in him, only lacks the exercise of them, (for I take it, that place is to be understood of a regenerate man, because *he was purged from sin*;) and is now said to *lack grace*, because he *doth not use it*; for *idem est non habere & non uti*, a man is said not to have that which he doth not use, when he ought to use it, (especially in things whose worth lyes wholly in use and imployment, for it is as good as if he had it not:) Now, such a man may fall into such a *blindness*, that he *cannot see afar off*, and so *forgets* his former assurance; *that he was purged from his old sins*: Yea it may be, calls all into question. Thus David in the 20. Psal. 6. 7. though his heart was but even now, a little afore, *full of joy*, and assurance of Gods favour, yet God did but *hide his face*, and all was gone; *I was troubled* (sayes he;) he

he was thus blind, and could not see what was but a little past him, as it is with men in a mist.

And the reason of these two last assertions is as evident as the experience thereof : For *graces* in us *shine* both.

but *with a borrowed light*, as the Stars do with a light borrowed from the Sun. So that unless God will shine secretly, and give light to thy graces, and irradiate them, thy graces will not appear to comfort thee, nor be at all a witness of Gods favour to assure thee. For *our spirit*, that is, our graces, never witness alone ; but if Gods Spirit joyneth not in testimony therewith, it is silent : *The Spirit of God witnesseth with our spirits, Rom. 8. 16.* Now therefore when God hath withdrawn his testimony, then the testimony of our hearts and of our own graces hath no force in it.

But you will say, Can a man have the exercise of grace, and not know it?

Fear God, &c. and not discern it? *Ans.*

Yes : and some graces may then be as much exercised in the heart, as at any other time. He may fear God as truly, and as much as ever, and yet

How
grace may
be exerci-
sed when
not dis-
cerned.

fear have no light in it to discover it self to him : it may be in the heart, in *esse & operari*, when not in *cognosci* : it may have a being and a working there, when not in thy apprehension.

The reason.

The reason is, because as the influence of **G**ods favour may be really in the heart, when the sense, sight and light of it is withdrawn, (as we said before ;) so the power of grace may in like manner be in the heart, when the light and comfort thereof is wanting. And although it is true, that every man having the power of reflecting upon his own actions, can discern what thoughts are in him, and what affections, and can tell for the matter of them what he thinks on, that he puts his trust, and that he is grieved, &c. but yet so, as he may still question whether those thoughts be acts of true and unfeigned faith, and whether those affections of sorrow for sin, &c. be sanctified affections, holy and genuine, and spiritual affections. And the reason of the difference is, because, though the natural *spirit*, which is in a man, knows the things of a man, as the Apostle hath it, 1 Cor. 2. 11. that

is,

his own thoughts, &c. understanding them *physically*, as they are acts of a man : yet, what is the true goodness of them *morally* ; in discerning This, the *spirit of a man is deceitful*, and cannot know it, without the supernatural light of the Spirit of God : who as he is the giver and actor of that grace in us, so is given of God that we might know the things which are given us of God: 1 Cor. 2. 8, 12. Light is sown for the righteous, and joy for the upright, sayes the Psalmist. Grace and the exercise of it is the seed, which they continually scatter ; but light and joy is the crop that is to be reaped. The seed often lyes hid long, though it will come up in the end. Thus light or joy may be severed from grace; and the comfort of it from the power of it.

Jerem. 7.

Sect. 2.

2.

Secondly, let us further consider the other phrase ; and what is intimated thereby to be his condition, when (as it is said) he *walks in darkness*.

What his condition is, as expressed by *walking in darkness*.

1.

First, to *walk in darkness* implies to be in doubt whither to go : so John 12.

To be in doubt what will become of him.

35. He that walks in darkness knows not whither he goes. And thus the soul of one that fears God may be filled with doubts,

doubts, whether God will ever be merciful to him, yea or no; and not know what God means to do with him, whether he shall go to Heaven or Hell. *Psal. 77. 7, 8, 9. Will the Lord be merciful* which speeches are spoken doubtfully; for *vers. 10.* he sayes, *this was his infirmity*, to call this into question. So *Heman, Psal. 88. 5, 6, 11, 12.* He thought himself as one that was in Hell, *Free among the dead*, that is, as one admitted into the company of them there: *vers. 5.* free of that company, as you use to say, and of the number of those *whom God no more remembered*; in such darkness was he, *vers. 6.* And to raise him out of that condition, was a thing he doubted whether God would ever do, *vers. 10, 11, 12. Wilt thou shew wonders to the dead? Shall thy wonders be declared in the grave?* that is, did God ever shew mercy to one that was in the same state that they in hell are in? which is my state now; yea so, as to be out of hope. So *Lam. 3. 18. My hope is perished from the Lord.*

2.
Stumbling at
all com-
forts.

Secondly, those in darkness are apt to stumble at every thing. So *Esa. 59.*

10. One effect of darkness mentioned there, is to *stumble at noon day*. So take a soul that is left in darknes, and it will stumble at all it hears out of the word, either in conference, or at Sermons ; all it reads, all promises it meets with, it is more discouraged by them : Oh, think they, that there should be such glorious promises, and not belong to us ! Such an one misapplies and misinterprets all Gods dealings, and the Scriptures against himself ; and *refuseth comfort*, as *Psal. 77*.

11. Yea, and as at the third verse, when he *remembers God, he is troubled*.

Thirdly, *darkness* is exceeding terrible and full of horror. When children are in the dark, they think they see fearful sights ; it is there-
3. Filled with terrors.

more called the *Horror of darkness*, *Gen. 15. 12*. So his soul here may be filled with fears and terrors from Gods wrath, and of Gods being an enemy to him. *Heman* was almost distracted and out of his wits with terrors. *Pf. 88. 15* ; to the Church thought, *Lam. 3*. Yea, and concluded it for certain, that God was her enemy, *Surely he is turned against me, vers. 3*.

C H A P. III.

*The efficient causes of this distresse :
First, the Spirit ; whether he hath
any hand therein, and how far.*

HAVING thus explicated and proved this, that this doth, and may befall one who truly fears the Lord for the more full clearing of it, I will further shew,

1.

2.

3.

The efficient
causes of
this distress, 3.

1.

2.

3.

Sect. I.

1. The
Spirit,

First, the efficient causes.

Secondly, the cases wherein.

Thirdly, the ends for which God leaves his children in such distresses.

First, for the efficient causes of this so woful, desperate, dark condition of Gods child : they are three which have a hand in it.

First, Gods Spirit.

Secondly, a mans own guilty and fearful heart.

Thirdly, Satan.

First, for Gods Spirit : Although he hath a hand in some part of this disquietness, yet we must take heed how we put upon him any of those doubts, and desperate fears and conclusions, whereby the child of God

call

calls his ſtate into queſtion. For the Spirit is not the direct efficient, or poſitive cauſe of them.

And to this end we may conſider not the that known place, *Rom. 8. 16. Ye have not received the ſpirit of bondage to fear again, but the ſpirit of adoption;* the cauſe of doubtful and deſpairing thoughts. the right underſtanding of which will alſo prevent an objection: For ſome have alledged this place, as if the child of God (after he had once the ſpirit ſealing adoption to him) could never after fall into apprehenſion of bondage; that is, into fears of eternal damnation any more, or of being bound over for hell; & that this can befall him but once, & that at his firſt converſion. But if we mark the words well, the Apoſtle affirmeth not that fears of bondage can never befall Gods child again; but his ſcope is to ſhew, that the Spirit which we have received, having been once become the Spirit of adoption, that Spirit is never after again the Spirit of bondage to us, nor the cauſe of ſuch fears: indeed at firſt of thoſe converſion, and before he did witneſs and conſent to adoption, he then revealed our eſtate of God to us, to be an eſtate of bondage

which he then doth in love to drive us out of it ; and then indeed he was a *spirit of bondage* ; to which he hath reference when he sayes *to fear again*, because he was once such to them ; and such the *Holy Ghost* then might be, and then witness to them that their estates were damnable : for then it was a truth, in that they had lived in an estate of bondage, whereunto damnation was immediately due ; and had they dyed in it, had certainly faln upon them. But when once by making a man a Son, He hath become the *spirit of adoption* to him, then if ever He should put him into such apprehensions and fears again, He should witness an untruth. Therefore, for the comfort of them and all believers, he tells them, that he never crosseth nor reverseth his testimony of adoption, but his office is to be ready as a witness to seal to it. But yet, though the Judge doth not condemn any more, yet the *Taylor* may trouble and affright us, and our own hearts may condemn us. 1. God may give Satan leave to cast us into prison, to clap bolts upon us again, and to become a lying *Spirit of*

our

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3.

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bondage to us; as he became a lying spirit in the mouths of *Abahs* Prophets : and he may give up our hearts to be fettered with *the cords of our own sins*, and to be ensnared with its own inventions, and fears and jealousies. Pro. 5.22.

For a more distinct understanding of *Sect. 2.* this, to manifest how it comes to pass, Yet the Spirit hath some hand in the distress. that all this befalls **G**ods child ; I will shew how far the Holy Ghost proceedeth in it, and puts forth his hand towards it ; and what Satans work is, where he strikes in , and our own hearts, to work further and deeper distress then the Holy **G**host by himself alone intended. For unto these three several hands is the whole to be ascribed ; and the works of Gods Spirit, and his concurrence therein, carefully to be severed from Satans , as light from darkness at the first.

Thus far then the Spirit of God may concur in this darkness that be-
yet the **G**ods child:

1. *Privatively.* He may suspend his testimony, and the execution of his office of *witnessing adoption* ; he may withdraw his comfortable presence, and hide himself for a moment, and
1. *Privatively,* to withdraw his testimony.

conceal his love, as other Fathers will sometimes do; as *David* did, when yet his heart was towards *Absolom* : He may not admit him to see his face, he may shut a Son out of doors, when yet he doth not cast him off: He *may retain their sins*, (as Christs expression is) that is, call in the Patent of his Pardon which he had passed under his hand and seal, *in earth*, that is, in their own consciences; take it out of their hands and custody, and call for it home again into the Pardon-office in *Heaven*, and there keep it. And also when Satan comes and gives in a false witness and evidence, and our own hearts thereupon likewise condemn us, the Holy Ghost may stand by (as it were) silent, and say nothing to the contrary, but forbear to contradict Satan by any loud testimony, or secret rebuking him, as he doth at other times, as

Joh. 20. 23

Mat. 18.
18.

2. Positive, in 2. things.

1. To represent

God angry by im-

mediate

expression

of wrath

on the

consci-

ence.

Zach. 3. 1, 2.

2. *Positively*: He may further proceed,

1. To reveal and represent God as angry with his child, for such and such sins formerly committed, and make him sensible thereof; not barely by con-

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concealing his love, but by making impressions of his wrath upon his conscience immediately, and not by outward crosses onely. Thus *Esay* 57. 17, 18. **God** not onely *hid himself and was wroth*, that is, exprest his wrath by hiding himself ; *but I smote him and was wroth* : and *vers.* 16. he *contended and was wroth*, that is, *fought against him as an enemy*, as *Esay* 63. 10. and this with his wrath upon his spirit ; for it follows, that the spirit was reedy to fail, and the soul which he had made ; so as it was the spirit which was the White **God** shot at and wounded, and that so deep, that it was ready to fail and come to nothing ; which *Solomon* calls by way of distinction *a wounded spirit*, which *who can bear* ? and differenceth it from all other afflictions upon the outward man , which strike the spirit but through the clothes of the body mediately ; for sayes he, *The spirit of a man will sustain his infirmity* ; that is, all such outward afflictions wherein it suffers but by way of sympathy and compassion : but when the spirit it self is laid bare and naked, and wounded

immediately by Gods wrath, (which onely can reach it, and wound it,) *Who can bear this?* Thus towards *He-man*, God did not onely *hide his face from him*, Psal. 88. v. 14. but *His fierce wrath went over him*, and *thy terrors* (sayes he) *cut me off*, v. 16. not wounded him onely, but even *cut him off*; and such impressions of immediate wrath, as expressions and effects of Gods anger, the Holy Ghost may make upon the spirit of his child: for it is a truth that God is angry and wroth with them when they sin; which anger he may make known, not only by dumb signes in outward crosses and effects, but by an immediate witnessing, and plain expresse speaking so much to their consciences, and making them to feel so much, by scalding drops of his hot displeasure let fall thereon. And as other Fathers shew their anger by whipping the bodies of their children (upon this ground, as sayes the Apostle) because they are the *Fathers of our flesh*, Heb. 12. 9. so for the like reason may God shew his anger, and chastise his children by lashing their spirits: For he is the

father

father of our spirits, as he speaks in the same place. And likewise our spirits, and the very bones and marrow of them do lye open and naked to him with whom we have to do; and his word and spirit being quick and powerful, and sharper then any two-edged sword, are able to divide and cut even to the very bones and marrow, as the same Author speaks. Yet withall, so as when he expresseth his wrath thus upon their consciences, he doth not witness that this is an eternal wrath which he hath conceived against them; for it is but a temporary displeasure, *It is but for a moment*, as *Esay* speaks, the indignation of a Father; nor is it a wrath which revenging Justice hath stirred in him, but *Fatherly affection*. And though the Spirit tells them that God is displeased, yet never that they are accursed; that is a false collection made out of it.

Heb. 4. 12, 13.

Heb. 12. 6.

Yet 2. The holy Ghost may proceed yet farther herein, so far as to bring forth, and shew him, and shake over him the rod of his eternal wrath, especially when he hath provoked Christ by presumptuous sins already; and

to prevent his going on frowardly in the way of his heart. And this, both
 1. by presenting to them, and seeing on all those threatnings which do hypothetically and conditionally threaten, even to believers, eternal damnation ; such as that which we find, *Rom. 8. 13. If ye live after the flesh, ye (even you believers) shall dye* : for there is a truth in all such threatnings, so conditionally propounded, which reacheth Gods dearest children under a condition, and with relation to going on in sin : to stop him and prevent him in which, when he is a going on frowardly in the way of his heart, the Holy Spirit may bring home such threatnings to him, with respect to such a course as he is entring into, and accordingly stir up the fear of that damnation thus threatned, if he should go on in those sins he hath begun to commit. But to apply threatnings of eternal damnation simply to his person, as that thou shalt die eternally; This the Holy Ghost doth not speak to the heart of a believer when he is a believer. And again also 2. the Holy Ghost may present to him, and mind him of all those

those examples of men in whom, for their going on in sin, *his soul hath had* Heb. 10 *no pleasure* : and of Gods dealing with *ult.* them : As how he sware against many of the *Israelites*, for their provocations of him, *that they should never enter into his rest* ; and how he rejected *Eſau* for the despisal of his birth-right ; and all this with this end, to startle and awaken him ; and with this intimation, that for such and such sins, God might in like manner deal with him. For these and the like examples doth the Spirit of God set before the believing Hebrews, *Heb. chap. 3.* and *chap. 12.* and the believing Corinthians, *1 Cor. 10.* from the *5. vers.* to the *13.* to keep them in fearfulness to offend : But to apply any such examples absolutely unto them ; so as to say, thus God intends to do with thee, for such and such sins past, and that God will never be merciful : This the Holy Ghost doth not speak to a believers heart.

CHAP. IV.

How Satan and our hearts increase this darkness by false conclusions from the Spirits work, illustrated by the like in the illumination of Temporaries. The Spirits work in both compared.

From
which
work of
the Spirit,
Satan and
our hearts
make false
conclusions.

AND now the spirit of God having proceeded thus far himself in causing such darkness, and terrors of conscience in them that fear him, *Satan* and their *own hearts* (unto which he may and doth often further also leave them) may take occasion from these dispensations of the holy Ghost, (which are all holy, righteous and true) to draw forth false and fearful conclusions against themselves and their estates; and start amazing doubts and fears of their utter want of Grace, and lying under the curse, and threatenings of eternal wrath at the present, yea and further, of eternal rejection for the future, and that God will never be merciful; and so lay them lower, and cast them into a further darkness and bondage then the holy Ghost was cause of or intended: mis-interpreting and perverting all these his righteous

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proceedings, as interpreting that withdrawing his light and presence, and hiding himself, to be a casting them off: Thus *Heman, Psal. 88. 14.* So likewise misconstruing that temporary wrath, chastising and wounding their spirits for the present, to be no other then the impressions and earnest of Gods eternal vengeance: and arguing from their being *under wrath*, themselves to be children of *wrath*; and misapplying the application of all those threatnings of eternal damnation made by the spirit but in relation, and under a condition of such and such courses for the future, to be absolute against their persons, and to speak their present estate; and because such examples of men cast off are presented to them, to shew them what advantage God might take against them, they mistaking think they read their own destiny laid before them in them, and conclude that God will deal so with them: And thus as the Apostle sayes of sin, *Rom. 7. 11.* That *sin taking occasion by the commandment*, (he misunderstanding the scope of it, when a Pharisee) *it deceived him, and thereby slew him: & yet the* Com-

Commandment is holy, just, and good,
vers. 12. So Satan and our hearts, by
 occasion of these dealings of the Spi-
 rit (which are righteous and true, as
 himself is, who is the Spirit of truth,
 and leads into truth,) do *deceive* be-
 lievers, and lay them in their appre-
 hensions *among the slain whom God re-
 membreth no more,* as *Heman* speaks,
Psal. 88. 5.

The like
 instanced
 in Tem-
 poraries.

And as in these, so in other works
 and dispensations of **G**ods spirit, it is
 ordinary for Satan and our hearts to
 practise the like delusions, and false
 conclusions upon them. To in-
 stance in those more common and in-
 ferious works of the Spirit on the
 hearts of men, not as yet savingly re-
 generated : The Spirit *enlightning*
 them, together with impressions of
 joy, and a tast of sweetness in the pro-
 mises of the **G**ospel, and of salvation
 revealed therein, which under a con-
 dition of true repentance and conver-
 sion, the Spirit of **G**od maketh the of-
 fer and tender of Known unto their
 hearts. Thus he wrought upon the
 stony ground, and in the *Jews* by
Johns ministry, *Joh. 5. 35.* which light,
 and

and tast, and revelation of this conditional proffer, tending in a way unto salvation, by alluring their hearts to seek it, they often through Satans abuse of this good work, and the self-flattery of their own hearts, do too hastily take to be that grace which *accompanies salvation*, or which hath salvation annexed to it: from which the Apostle by that very expression, *Heb. 6.* in the 9. verse doth difference those *enlightnings*, mentioned *vers. 4.* They thus mistaking these works precursory to grace, even as the *Jews* mistook *John*, that was but sent before to prepare the way for *Christ*, to be that very true *Christ* that was to come into the world: and misunderstanding the intendment of *Gods* most blessed Spirit in such his dealings, they make up too hasty a conclusion not meant by the Spirit in those premises.

And I instance in these the rather, because these his dispensations of *desertion* (which we have in hand) towards them already *regenerated*, and those forementioned *visitations* towards such as often attain not to *regeneration*, are in an opposite way of

A comparison between the work of illumination in them, and of darknesse in these.

com-

Mar. 12. 34

comparison exceeding parallel, and much alike in the dispensations themselves, as well as in the differing false conclusions which are drawn from either, and do therefore exceedingly illustrate the one the other: God withdrawing himself as much in their sense from those who are in covenant with him, as he draws neer unto, and visits their hearts from on high who are as yet strangers to him: The needle of Gods favor and love *varying* as much (that I may so-allude) towards Hell in their *Compaß* who shall be saved, as it doth heaven-ward in the other, many of whom arive not thither. For as they are brought *nigh to the kingdom of heaven*, (as Christ told him,) so of true believers it may be said, that their souls do often draw neer to hell in their own sense and apprehension, and *pains of hell do take hold upon them*. And as the other are enlightned, as *Balaam* was, so they are left to *walk in darknesß* and see *no light*, and do taste of that *wrath* which the Law threatens; as those other *taste the goodnesß* of that salvation the Gospel offereth: God out of a *temporary* anger chastising them for a moment; as with

a temporary favor he shineth upon the other. That as they *for a season rejoyce in that light*, Joh. 5. 35. So Gods dearest children *may be for a season in much heaviness*, (as the Apostle speak;) 1 Pet. 1. 6. *and walk in darknes*. And as the similitude of the dealings themselves run thus far along in a parallel line of comparison, so it holds in the false apprehensions which Satan and our hearts do make out of both; and the cause of the mistake in each is also alike. For Gods dealings with those *Temporary believers* being so like to those dealings towards such as receive a state of adoption from him, they thence too hastily conclude their acceptance to life. And on the contrary, Gods dealings with these *Temporary despairers*, (as I may so call them) being so like in their sense to his proceeding with those he cuts off for ever, they in like manner as hastily conclude (*I said in my hast*, saies David) their eternal rejection. Onely in the issue they prove unlike; these desertions tending but to the present discōfort of true believers, through their frailty; but in the other through their own willing neglect enlightnings turn to their destruction.

So

So as to conclude, we must warily sever the work of Gods Spirit herein, from that of Satan and our own hearts; not attributing such desperate conclusions to the Spirit. Thus that depth of *sorrow*, wherewith that humbled Corinthian was well nigh *swallowed up*, 2 *Cor.* 2. 7. is ascribed unto Satan, when *vers.* 11. it is made and termed one of *his devices*, which word doth in part refer to the Corinthians sorrow. Thus *David* also imputes *that* his questioning, *Psal.* 77. *Whether God would be merciful to him*, *vers.* 7. unto his own heart; that is, *my infirmity*, sayes he *vers.* 10. So as the blame herein is to be divided between Satan and our hearts. To speak more particularly of either.

CHAP.

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CHAP. V.

How our own hearts are the causes of this darkness : The principles therein, which are the causes of it.

FIRST, that our own hearts should be the causes and producers of such distress and darkness, when the Holy Ghost thus deals with us, is at all no wonder : because

1. As we are *creatures*, there is such a *weakness* and *infirmity* in us as *David* speaks ; by reason of which, if *God* doth but hide himself and withdraw his presence, (which supporteth us in comfort, as in being) we are ready presently to fall into these fears of our selves. The Psalmist saith of all the creatures, *Thou hidest thy face and they are troubled* ; and this by reason of their weakness, and dependance upon *God* : And no less, but far greater is the dependance of the *new creature* upon *Gods* face and presence ; that it cannot be alone and bear up it self, but it *fails* if *God* hide himself, as *Esay* speaks, *Chap. 57.* Especially now in this life during the infancy thereof, whilst

Sect. I.

1. By reason of our weakness as we are creatures.

Psalm. 104.

29.

whilst it is a *child*, as God speaks of *Ephraim*, *Hos. 11. 1.* then it cannot stand, or go alone, unless *God bear it up in his arms*, and *teach it to go*, as he speaks there, *v. 1, 3.* And then also as children left alone in the dark are afraid of bugbears, and they know not what, and are apt to stumble and fall, which is by reason of their *weakness*: so it is with the new creature in its childhood here in this life: It was *my infirmity* sayes *David*; and again, *Thou didst hide thy face and I was troubled.*

Psal. 30. 6.

There is not onely such a *weakness* in us as we are *creatures*: But,

Sect. 2.

2. Of an innate darkness as we are sinful creatures.

2. Also an innate *darkness* in our spirits as we are *sinful creatures*: since the fall, our hearts of themselves are nothing but *darkness*; and therefore no wonder, if when God draws but the curtains, and shuts up the light from us, that our hearts should engender and conceive such horrid fears and doubts. Thus in *2 Cor. 4. 6.* the Apostle compareth this native darkness of our hearts unto that *Chaos* and lump of *darkness* which at the first creation covered the face of the deep, when he sayes, *that God who commanded light to*

shine.

shine out of darkness, (he referreth to the first creation, *Gen. 1. 1, 2.*) hath shined into our hearts [even of us Apostles] to give the light of the knowledge of the glory of God in the face of Jesus Christ. So that no longer then God continues to shine, either the *light of comfort*, or of *grace*, no longer do our hearts [even of us believers] retain light in them. And if at any time he withhold *that light of comfort in his face*, when yet he continueth an influence of grace; then so far do our hearts presently return to their former darkness: and then doth *that* vast womb of darkness conceive and form all those fears and doubts within it self. Considering withall, that our hearts are a *great deep* also, so deep in darkness and deceitfulness, as no plummet can fathom them; *Deceitful above all things, who can know it?* Jer. 17. 9. Darkness covereth not the face of this deep only, but it is darkness to the bottom, thorowout darkness. No wonder then, if when the spirit ceaseth to move upon this deep with beams of light, it cast us into such *deeps & darkness* as *Heman* (complaining) speaks of, *Pf. 88. 6.* and frameth in it self such hideous

apprehensions and desperate conclusions of a mans own state.

Seet. 3.

A 3. principle is carnal reason.

Especially seeing 3. There is so much strength of carnal and corrupt reason in men, ready to forge and invent strong reasons and arguments to confirme those sad fears and darkned apprehensions; and those drawn from those dealings of Gods Spirit mentioned. For as it is said of the Gentiles, that when *their foolish heart was darkened*, (that is, when left and given over to their own natural darkness) *they became vain in their imaginations*, or (as the original hath it) in their reasonings, *Rom. 1. 21.* and this even in those things which God had clearly revealed in his works, to the light of nature, (of which that place speaks.) So may it be said even of those that have been most enlightned, that their hearts are apt to become much more vain in their reasonings about, and in the judging of their own estates before God, out of his word & dealings with them, if God once leaves them unto darkness. And this *that* great caveat given to professors, *Jam. 1. 22.* gives us to understand, when they are exhorted

λογισμοις.

Take heed that in *hearing the word*
 they be not found *deceiving them-*
selves by false reasonings, Jam. 1. 22.
 So the original, *παρολογοῦμενοι ἑαυτοῖς*,
 renders it ; which is, as if we should
 say, *false reasoning themselves* ; as we
 use to say in a like phrase of speech,
befooing themselves. And this is spo-
 ken of judging of their own estates ;
 concerning which, men are more apt
 through the distempers and prejudices
 of self-love, *to make* (to speak in *that*
 phrase of the Apostle) *false Syllogisms*,
 and to misconclude then about any o-
 ther spiritual truth whatever. And as
 men that want true faith, the unsound
 hearers of the word (of whom the Apo-
 stle there speaks,) are thus apt through
 carnal reason, misapplying *the word*
they hear, to frame and draw from
 thence (as he insinuates) multitudes
 of false reasons to uphold and main-
 tain to themselves a good opinion of
 their estates : So on the contrary, in
 those who have true faith, all *that* car-
 nal reason, (which remains in a great
 measure unsubdued in them) is as apt
 to raise and forge as strong objections
 against the work of faith begun, and as
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peremptorily to conclude against their present estates by the like misapplication of the word ; but especially by mis-interpreting Gods dealings towards them. And they being sometimes led by sense and reason, whilest they walk in darkness, they are apt to interpret Gods mind towards them, rather by his works and dispensations, which they see and feel, then by his word, which they are to believe. This we may see in *Gideon*, *Judg. 6*. Who because God wrought not miracles as he had formerly for his people, but had delivered them into their enemies hands, from thence reasoneth against the message of the angel, (Christ himself) who had told him, *the Lord is with thee*, v. 12. But he objects, Oh my Lord, *if the Lord be with us, why then is all this befallen us ? Where be all the miracles our fathers told us of ? But now the Lord hath forsaken us*, &c. This we may also see in *Asaph*, or what other holy pen-man of the 73. Psal. his heels were well nigh tript up in the dark ; *My feet were almost gone*, sayes he v. 2. that is, from keeping his *standing by faith*, as the Apostle speaks,

Rom. 5.

Rom. 5. and this by an Argument framed by carnal reaſon, from Gods diſpenſation of outward proſperity to wicked men; but on the contrary, *chaffening of him every morning*, with outward afflictions, as the oppoſition doth there import. And how peremptory is he in his concluſion thence deduced? *Verily, I have cleaſed my heart in vain: v. 13.* and what reaſon hath he? *For all the day long I have been plagued, &c. v. 14.* He thought his reaſon ſtrong, and irrefragable, elſe he would not have been ſo concludent [*Verily, &c.*] But what would this man have ſaid and thought if he had been in *Hemans* condition, or in *Jobs* or *Dauids*? If in thoſe hallows of outward troubles, which are common to man, his faith could not find footing, but he was well-nigh carried away with the common ſream and errour of wicked men, to have condemned himſelf, and the generation of the righteous, ver. 15. How could his faith have been over-born, if all Gods waves and billows had gone over him? as *David* complains; *Pſalm 42. 7.* How would he have

sunk in *Hemans* deeps, Psal. 88, or in *Dauids*, Psal. 69, 2. *I sinke in the deep mire where there is no standing : I am come into deep waters, where the floods over-flow me;* Speaking of such waters as came in unto his soul, ver. 1. even the floods of Gods immediate wrath breaking in upon his Conscience, over-flowing the inward man, and not the outward onely. How much more peremptorily, would he have concluded against himself, if this had been his condition ? as indeed they and many others of the generation of Gods Children have done, when they have lain under, and walked in such distresses.

And the reason of all this is as evident as the experience of it.

How potent and prevalent carnal Reason is with us.

1. In general : Reason is of it self a busie Principle, that will be prying into, and making false glosses upon all Gods matters as well as our own; and trying its skill, in arguing upon all his dealings with us. Thus *Jeremy* would needs be reasoning with God about his Dispensations towards wicked men, *Chap. 12. 1, 2.* and *Job* of his dealings with himself, *Chap. 13.*

And

and Reason being likewise the supreme principle in us by Nature, and the highest difference as we are men; therefore no wonder if when we are fit to our selves *to walk in darknes*, we *walk as men*, as the Apostle speaks, Cor. 13. and to use *Solomons* words, *lean to our own wisdom*, even because it is *our own* and was brought up with us; it is our great *Ahitophel* (and *David* sayes of him,) *Our guide in whom we have taken so much sweet counsel* in all our wordly and politique affairs; in which onely we should make use of its advice: But we too often take it into the Sanctuary with us, and *walk in company with it into the house of God*, (to allude to what *David* sayes there, *Psalme 55. 13, 14.*) that is, we suffer it to meddle in matters that pertain to the Sanctuary, and debate and conclude of our Spiritual and eternal estates, as well as of temporal; and which is worse, we are opiniative of its judgement there-fore, *I thought* (saith *Asaph* in that mentioned *Psalme*) *to know this*, Job of chap. 16. that is, he thought to have comprehended and reacht Gods mind

Prov. 3. 5.

in those his dispensations, by the discussions of reason, and so to have concluded rightly from them: Whereas *after he had gone into the Sanctuary*, v. 17. with faith alone, and thereby consulted with the word, he confessed his own wisdom and best reason to have been *as ignorant* of Gods meaning, and of those rules he proceeded by, in those his dispensations towards his children, *Even as a beast*, vers. 22. is of those Principles which men walk by, or the intentions they have in their ways. If *Reason* then, when it is so utterly unskillfull and mistaken in the premises, will yet be exercising and trying its faculty in reasoning from them, no wonder if the conclusions thence deduced be so wide and wild; and yet with *Asaph*, we think *we know this*.

And how
cooperate
an enemy
unto faith,
and the
reason of
it.

But more particularly, Carnal reason is the most desperate enemy of faith of all other principles in man. For untill faith be wrought, it is the most supreme principle; but then faith deposeth and subjecteth it, and afterwards doth often contradict it, yet concludes it as unskillfull in its

ters, from being of its counsel. And so
 deep and desperate is this enmity a-
 gainst faith, that look what is the most
 especial work and business of faith,
 (which is to alter our estates before
 God, and put us into a state of justifi-
 cation, and to assure us of it) therein it
 shews a more peculiar enmity against
 faith, by opposing it in that work of it
 more then any other. This enmity
 shews it self both *before & after* faith
 is wrought, and the one illustrates the
 other. For as before faith was wrought,
 carnal reason shews its opposition, by
 using the utmost of its strength to per-
 swade a man of the goodness of his e-
 state though without faith; thereby to
 prevent the entrance of faith and our
 seeking after it at all, as not needful to
 change our estates, or to justifie us; and
 thus would keep it wholly out. And
 therefore in the *first working of faith*,
 the Holy Ghost brings faith in by force
 of open arms, as a Conqueror casting
 down all those strong holds and rea- Αγιοποιεῖς
 sonings, (as the word is, 2 Cor. 10.
 4.) which carnall reason had been
 long a building and a fortifying, and so
 erecteth faith a throne upon the ruines

of them all. Thus in like manner *after Faith* is thus wrought, all that *Carnall Reason* which is left unsubdued, doth out of a further Revenge of such an overthrow, and with a greater degree of enmity oppose Faith still, onely it diverteth the Warre now mustering up new Forces, and turneth all the great Ordinance a clean contrary way, namely, to perswade a man by all the Objections it can raise, of the badnesse of his estate now, as before of the goodnesse of it hereby to blaspheme the great work of Faith in justifying of us: And also because that next to *justifying us*, the office and errand of faith is to settle in our hearts *peace with God*, & a perswasion of our being in his favor, as *Ro. 5. 1*. Therefore doth carnall reason bend the utmost of its power and *Accumulation* to perswade upon all Occasions, by all the most specious and seeming Arguments it can start and suggest that God is not at peace with us nor as yet reconciled to us; meere-ly to contradict Faith in what is the principall Point it would perswade us of.

So that as in men whilest unregenerate, carnal reason endeavours by false reasonings to preserve a good opinion of their estates in them: In like manner the very same Principle of carnal reason continuing its opposition to Faith, doth as much perswade to a bad Opinion of their Estates, when they are once regenerated.

And to conclude this, if in any condition that befalls Gods child, *carnal reason* hath the advantage and upper ground of *Faith*; it is now when it is in the *valley of the shadow of death*, as *David* speaks, when it *walkes in darknesse and hath no light*: A condition that doth afford most compleat Toicks for *carnal reason* to frame objections out of; When in respect of Gods dealings with him there is a seeming conjunction of all bad aspects threatening perdition and destruction: When Faith is under so great an eclipse, and is left to fight it out alone in darkness, and hath no Second; when on the contrary, *carnal reason*, and our dark hearts (which are led by sense) are possessed with the sense

Jer. 31. 20.
Job 13.
26.

(the deepest and most exquisite sense) and impressions of (that which the heart is most jealous of) Gods sorest wrath and displeasure, and that felt and argued (not mediately and afar off, by consequence from outward afflictions; but) immediately from Gods own hand. Thou alwayes hast suspected (saith carnall reason) that thou wert a child of wrath, and that thou and God were enemies; but now thou findest it put out of question, and that from Gods own mouth, *who speaketh grievous things against thee*; thou hast it also under his own hand, for lo he *wrieth bitter things against thee*, that is, in thy conscience, as *Job* speaks, and *holdeth thee as an enemy*, vers. 24. and whips thee with the same rod of his immediate wrath and displeasure, wherewith he lasheth those that are cut from his hand, and whom he remembreth no more, but are now in hell, as *Heman* speaks. A time also this is when this present sense of wrath so distempers, and (to use *Hemans* words) *distracts* the mind, that it cannot listen to faith, which speaks of nothing too, but of what it seeth not;

even

even as the people of Israel *could not ascend* to Moses his Message of deliverance, through the *anguish* of their present bondage, *Exod. 6. 9.* So as no wonder if then carnall reason be most busie, & takes this advantage to frame and suggest the strongest objections to the soul whilest it is in this distemper.

Adde unto all this, 4. that as there is such strength of corrupt reason which is thus opposite to faith, so that there are many other principles of corrupt affections in the heart, which joyn and take part with carnall reason in all this its opposition against faith, and which set it a work, and do back it as much in perswading Gods children that their estates are naught, as in securing men unregenerate that their estates are good; and the hand of self-love (which bribeth and biasseth carnall reason, especially in judging of our estates) is found as deep in the one as in the other; and this doth yet give further light to this point in hand. For look as before faith is wrought, *self-flattery* (which is one branch of self-love) bribeth and setteth carnal reason a work to plead the goodness of their

Sect. 4.

A 4 Principle, are corrupt affections of jealousy, suspicion, and incredulity, which joyn with carnall reason in this.

estates to men unregenerate, and causeth all such false reasons to take with them, which tend to perswade them to think well of themselves: So when once faith is wrought, *jealousie*, and *suspiciousness*, and *incredulity*, (which are other as great spriggs of pride and self-love in us, as the former, which do begin to sprout and shew themselves, when that other is lopt off, and which do grow up together with the work of faith) these do edge and sharpen the wit of carnal reason, to argue and wrangle against the work of Faith and Grace begun; and all such objections as carnal reason doth find out against it, are pleasing and plausible to these corrupt principles, for they are thereby nourished and strengthened..

The rise
of them
and of
their
working
in the
heart.

And the reason why such *jealousies* and *suspicious*, &c. (which are such contrary dispositions unto self-flattery, which swayed our opinions of our estates before) should thus arise and be started up in the heart upon the work of faith, and be apt rather to prevail now after faith, is; 1. Because that in the work of humiliation,

(which

(which prepares for faith) all those strong holds of carnal reason being demolisht which upheld self-flattery, and that false good opinion of a mans estate, & those mountainous thoughts of presumption as then laid low, a man is for ever put out of conceit with himself, as of himself. At which time also; 2. He was so thoroughly and feelingly convinced of the heinousness of sin, (which before he slighted) and of the greatnesse and multitudes of his sins, that he is apt now (instead of presuming as before) to be jealous of God, lest he might have bin so provoked, as never to pardon him, and is accordingly apt to draw a misinterpretation of all Gods dealings with him to strengthen that conceit. And 3. having through the same conviction, the infinite error and deceitfulnesse of his heart before, in flattering him, and judging his estate good, when it is most accursed, so clearly discovered and discerned; he thereby becomes exceeding jealous, and afraid of erring on that hand still, and so is apt to lend an ear to any doubt and scruple that is
sug.

suggested. Especially, 4. he being withall made apprehensive both of *that* infinite danger to his eternal salvation, there may be in nourishing a false opinion of the goodness of his estate, if it should prove otherwise; because such a false conceit keeps a man from saving faith: whereas to cherish the contrary error in judging his estate bad, when it is in truth good, tends but to his present discomfort; so as he thinks it safer to erre on *that* hand then the other. And 5. being also sensible of what transcendent concernment his eternall salvation is of, (which he before slighted) this rowseth suspicion, (which in all matters of great consequence and moment, is alwayes doubting and inquisitive) and also keeps it waking, which before lay asleep. And all these being now startled and stird up, do not only provoke carnal reason unsatisfiedly to pry into all things that may seem to argue Gods disfavor, or the unsoundness of our hearts, but also to give entertainment to, and applaud all such objections as are found out, and makes up too hastily false conclusions from them.

Last

Last of all, as there are these corrupt principles of carnall reason, and suspiciousness in us, to raise and ferment these doubts and fears from Gods dealings towards us: So there is an abundance of guilt within us of our false dealing towards him. And we have *consciences*, which remain in part *defiled*, which may further joyn with all these, and increase our fears and doubtings; and as we are *darke* and *weak* creatures, so *guilty* creatures also. And this guilt, like the waves of the Sea, or the swellings of Jordan, do begin upon these terrible storms from God to rise, and swell, and overflow in our consciences. As in *David*, *Pf. 38.* when Gods wrath was sore upon him, *vers. 1, 2.* then also he complains, *Mine iniquities are gone over my head, v. 4.* There is much guile and falseness of heart, which in those distempers (when our consciences do boil within us, and are stirred & heated to the bottom) doth like the scum, come up and float aloft. Thus in *David* when he was under the rod for his sin of murder, as the guilt of his sin, so the *guile of his Spirit* came up, and

Sect. 5.
 5. Principle,
 The guilt of our Consciences, remaining in part defiled, a cause of this darkness.

and he calls for *Truth in the inward parts*, Psal. 51. 6. For as *his sinne*, vers. 2. so his falsenesse of heart *was ever before him*; and with an eye to this he spake that speech, Psal. 32. Oh *Blessed is that man in whose spirit is no guile*, and *to whom the Lord imputeth no sin*. Thus he spake when God had charged upon him the guilt of his sin, and discovered to him the guile of his spirit, *verse 4. 5*. And this guile doth oftentimes so appear, that our Consciences can hardly discern any thing else to be in us, it lies uppermost, and covers our graces from our view: and like as the chaff when the wheat is tossed in the fan, comes up to the top; So in these commotions and winnowings of spirit, do our corruptions flote in our Consciences, whilst the graces that are in us lie covered under them out of sight; and the darke side of our hearts (as of the Cloud) is turned towards us, and the light side from us. And indeed there are in the best of us humours enough, which if they be stirred and congregated in our Consciences, may alone cast us into these

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these burning fits of trouble and distresse; So as whilst Gods Spirit shall with-hold from us the light of our own Graces, and our own Consciences represent to us the guilt and corruptions that are in our best performances, our hearts may conclude our selves Hypocrites; as M. *Bradford* in some of his Letters doth of himself, and others of the Saints have done. Yea, so as even *our own consciences* (which are the onely principle now left in us, which should take part with and incourage *Faith*, and witnesse to us (as the office of it is) the goodnesse of our estates) in this may joyn with the former corruptions against us, and bring in a false evidence, and pronounce a false judgement. Even Conscience it self, which is ordained as the Urine of the body to shew the estate of the whole, (and therefore is accordingly called *Good* or *Evil* as the mans state is) This is apt in such distempers to change and turn colour; and look to a mans own view as foul as the state of a *very Hypocrite*.

And

The Reason.

And the reason of this is also as evident as is the Experience of it; Even because *Conscience* remains in part *defiled* in a man that is regenerate; and though *we are sprinkled from an evil Conscience* in part, yet not wholly: so as though *our persons* are fully discharged from the guilt of our finnes, *through the sprinkling of Christs blood*, before God; yet the sprinkling of that blood upon our Consciences, whereby we apprehend this, is imperfect; and the reason is, because this very sprinkling of Conscience, whereby it testifieth the sprinkling of Christs blood, and our justification thereby, is but part of the sanctification of Conscience, as it is a faculty, whose office and duty is to testifie and witnesse our estates; and therefore as the sanctification of all other faculties is imperfect, so of conscience also herein.

And hence it is that when Gods Spirit forbearth to witnesse with Conscience the goodnesse of our Estates, and ceaseth to embolden and encourage conscience by his presence and the sprinkling of Christs blood
upon

upon it against the remaining defilement, that then our Consciences are as apt to fall into fears, and doubts, and self-condemnings; even as much as when he withdrawes the assistance of his grace, those other faculties are to fall into any other sin: And therefore as the *Law of sinne* in the other *members* may be up in arms, and prevail so farr as to lead us captive unto sinne; so may the guilt of sin in our Consciences remaining in part defiled, by the same reason prevail against us, and get the upper hand, and lead us captive to fears and doubtings, and cast us into bondage.

CHAP. VI.

The third efficient cause, Satan. His special malice in this temptation, commission : access to, and advantage over us in this temptation, by reason of the darknes in us.

THUS far our own hearts, upon the Holy Ghosts deserting, become Authours unto us of this darknesse.

But herein believers wrestle not alone with flesh and blood, and the darknesse thereof ; but doe further conflict also with those *spiritual wickednesses*, the Princes of darkness, Eph. 6. 12. about their interest in those *heavenly priviledges*, (as the phrase there used, *ἐν τοῖς ἐπαιρημαῖς*, may well be interpreted) even with Satan and his Angels ; whom the Apostle compares to a *roaring Lion that seeks whom he may devour*, 1 Pet. 5. 8. And like as when God makes this natural darknesse, and it is night, then the young Lions creep forth, and roar after their prey, as the Psalmist sayes, Psal. 104.

20, 21. So do these roaring Lions, when God hath withdrawn the light of his countenance, and night comes on, and those damps and fogs of jealousies and guilt begin to arise out of a mans own heart, then come these forth, and say, as *Dauids* enemies said in his distresse, *Come, let us now take him, for God hath forsaken him*; Let us now devour him and swallow him up with sorrow and despair. And as God saith of those enemies of his Church, *Zach. 1.15. I was but a little displeased, and they helped forward the affliction*; So when God is angry with his childe, and but a little, and doth hide his face but for a moment; yet Satan watcheth that *houre of darknes*, (as Christ calls it, *Luke 22. 53.*) and joynes his power of darknesse to this our natural darknesse, to cause (if possible) *blacknes* of darknes, even utter despair in us.

Now concerning Satans working herein, we will (as in the former) more distinctly treat thereof by way of explication of it: 1. More generally. 2. More particularly.

4. Thing in genera premised to explain Satans working herein.

1. In

Sect. 1.

Satan hath a special inclination to this kind of temptation.

1. *In generall* : First, *Satan*, he hath a speciall inclination and a more peculiar malicious desire, to vex and molest the Saints with this sort of temptations, of doubts and disquietnesse that God is not their God : so as all other his temptations unto sin, are but as the laying in and barrelling up the gunpowder, and making of the train of this great plot of blowing up all. He tempteth *Peter* to deny his Master, *Satan desires to winnow you*; but he hath a further reach, a design upon his *faith*; which Christ foresaw, and therefore did mainly bend his prayer against it; *But I have prayed that thy faith fail not* : Satan hoped by that grosse sin to have drawn him into despair. We may likewise observe how he did place this temptation in the forefront of those three assaults which he made upon Christ; who as in his obedience, so in his temptations is made a compleat example unto us; for he was tempted *in all things*, that is, with all sorts of temptations, and also like us for the manner, *only without sin*, Heb. 4. 15. Now he tempted him not only to vain hopes, when he shewd him

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him the glory of the whole world, and to presumption, to throw himself down headlong from an unwarrantable ground; But first, primarily to jealousies and distrusts between him and his Father, and between his humane nature and the divine ; For when Christ had newly receiv'd that testimony from all the three Persons; the *Father* proclaiming him to be his *Son* from heaven; the *Spirit* descending on him at his Baptisme, (it being the speciall grace and institution of that ordinance to seal up Adoption and Regeneration) then cometh Satan and tempts him to question that voice, | that it might be but a delusion : | and Christs humane nature never having done any outward miracle as yet, as appears, *Jo. 2. 11.* he would now have had him taken this occasion in the extremity of his hunger by *commanding stones to become bread*, to make trial whether he was the Son of God or no, and hypostatically united to the second Person : which if God should not do for him, then to question his Son-ship, and think all this to be but a Delusion. This was the meaning of it, *If thou be the Son of God,*

com-

command these stones to be made bread, &c. withall insinuating, that God leaving him even destitute of dayly bread (which Parents that are evil give unto their children, and not a stone in stead of bread) might seem to occasion an [if] whether he was the Son of God or no.

The Reasons.

I.

The reasons of this are :

1. Above all graces in us, he is the *greatest enemy to faith* ; therefore *1 Thes. 3. 5.* the Apostle was jealous of Satan in nothing more then in this, lest he had been dealing and tampering with, and perverting *their faith* ; *I sent to know of your faith, lest by some means the tempter hath tempted you:* For *faith in God is the greatest enemy unto Satan, it quencheth all his darts* ; *Ephes. 6. 16.* By *standing stedfast in which we resist him, so that he flies from us*, *1 Pet. 5. 9.* As therefore *faith is that τὸ ἔργον, that work of God, and the master-grace* ; so despair and doubting is the master-peece of Satan. And in *faith he is envious especially at the joy of our faith.* And as comfort is the most proper work of the Spirit, and most pleasing work to him ; so is

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discomfort and distresse the proper work of this evil Spirit.

And again,

2. As he is most opposit to the holy Spirit ; so he delights to blaspheme his work in our hearts to us, by persuading us that all is counterfeir. 2.

3. He is called *ἔχθρος*, that *envious* one, and the main object and mark of his envy is this, *That God should be our God*, who hath cast off him; and therefore when he sees he cannot separate between God and us really, he will endeavour to cast and raise up jealousies that he is not our God in our apprehensions ; he endeavoured to raise jealousies between God and our first Parents : *God knows ye shall be as gods, &c.* As if God had forbidden them that fruit out of envy towards him of a better condition : and the like he endeavoured between Christs humane Nature and the Divine, though hypostatically united. 3.

And likewise,

4. *That God hath given us eternal life, and that life is in his Son*] This being that great truth of the Gospel, so is a Christian that beleeves it not makes God

God a lyer ; 1 Joh. 5. 10, 11. Therefore Satan being the great lyer, opposeth this great Truth, and our Faith therein above all other ; His envy at the advancement of our nature in Christ according to that truth, is thought by some to have been his fall and ruine, lo understanding that in *Joh. 8. He abode not in the truth.* However he doth now delight to make God a lyer to us in our apprehensions by questioning his promises, and especially to enforce the perswasion thereof out of Gods own dealing with us, *pruverting his righteous wayes.*

Joh. 8. 44.

Seet. 2.

God may and doth give up his child into Satans hands, and permit him thus to tempt him.

And secondly, as Satan hath such a desire, so God may give his child up into Satans hand for a while thus to afflict and terrifie his Spirit : His last commission over *Job* seemeth to extend thus far ; for his life only was excepted : *Job 2. 6. He is in thy hand, onely save his life :* and therefore after that leave given, we hear *Job* (although never brought to question his estate,) yet crying out of terrors, and of the sins of his youth ; for Satan then as he smote his body with boils, so buffeted his spirit. And though Sa-

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can hath will of himself, and a desire to
 it, and power *physicall* enough, and
 abilities to inflict this at all times; yet
 he must further have power morall, or
 leave and commision from God; and
 God sometime; gives to Satan power
 over the sons and *daughters* of *Abra-*
ham, Luke 13. even as well as others;
 and as their bodies to be vexed by
 him, so their spirits; and as to provoke
 them unto sin, so much more to terri-
 fie for sinne: there being more of pu-
 nishment then of sin in that. Thus he
 left *David* to Satan to provoke him
 unto sin as well as *Judas*: Therefore
 that provocation to number the peo-
 ple, as it is imputed to Satan and his
 malice, 1 *Ch. 21. 1.* so also to God in
 his anger, in giving leave first to Sa-
 tan, 1 *Sam. 24. 1.* And as an *evil spi-*
rit from the Lord troubled *Sauls* mind,
 2 *Sam. 16. 14.* So a messenger of Satan
 was sent to buffet *Pauls* spirit, 2 *Cor. 12.*
 wherein God yet doth no way help
 Satan with any further power, then
 what as an Angell he furnished him
 with at his Creation; nor with any
 assistance or information of our secret
 sinnes against us, to enable him the

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more to assault us (this I finde not in Scripture) but permissive power onely: Which is either 1. obtained and given at Satans motion and request first made; so that phrase, *Luke 22. 31. Satan hath requested and petitioned to winnow you*; as that also, *Job 2. 3. Then movest me against him*, doth imply; and as it may seem by singling out and calling forth some one for this combate; as he did him more especially, to whom therefore *Christ* addresseth that premonition; and the word ἐξήλασε implies as much. So also *Job* was singled out for this duel, both by God and Satan. Or else 2. This is done through the Ordinance of Excommunication and censures of the Church duely administered, *clave non errante*, for grosse and scandalous sins. The proper inward effect that accompanieth that Ordinance, (which casts men out of the Church) being inward afflictions and distresse of conscience by Satan (which of all Afflictions is the greatest punishment, as the Apostle calleth it *2 Cor. 2. 6.*) thereby to bring a man to repentance: Even as on the con-

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tary, the speciall work of Baptisme
 to such as were *fideles adulti*, and Be-
 lievers already, was by joy in the
 Holy Ghost to seal up their Adoption
 and Regeneration unto them : as to
 the Eunuch, *Acts* 8. 39. This we
 may see in the Excommunication of
 the incestuous Corinthian ; whose
 Excommunication is therefore ex-
 pressed, to be *a delivering him up unto*
Satan in the Name of the Lord Jesus,
1 Cor. 5. 9. (that is) he was to be
 cast out by a Commission from Christ,
 which going forth in his Name, when
 they published it on Earth, he sign-
 ed it in Heaven. Upon which rightly
 administred doth ensue; first, that as the
 Church doth cut them off from cōmu-
 nion with them ; to God cuts them off
 from cōmunion with himself, & hides
 and withdraweth the light of his
 Countenance, the witnesse of his
 spirit, and his comfortable Presence.
 And not onely so, but *delivereth them*
up to Satan ; that being the conse-
 quent of it (which therefore, because
 it implyeth the former, is put to ex-
 presse the whole proceeding) which
 delivery of him unto Satan, was not a

giving him a Commission to carry him on to more sin : (though that often be indeed the effect of it in hypocrites, as in *Alexander*, *1 Tim.* *1. 19.*) for the end propounded by the Apostle was to *destroy the flesh*, that is, corruption and the body of sinne, and that *the spirit might be saved*, v. 5. that is, *that* contrary principle of grace which yet remained, but *was ready to die*, (as it is *Rev.* *3. 2.*) might be saved and kept from death and destruction; but it was to terrifie and afflict his conscience, and to stir up in him the guilt of his sin with terrors for it, which God sanctifieth to humble and to mortifie the flesh. And thus when that Corinthian was excommunicated, did Satan accordingly deal with him; for in the next Epistle, *2 Cor.* *2. 7.* we find him *well-nigh swallowed up of sorrow*; which was Satan doing, for *v. 11. We are not ignorant* (saith the Apostle in reference partly to this) *of his devices*. And thus Satan continued still to handle him; even now when he began to be truly humbled, and was a fit subject to receive forgiveness and comfort, *ver.* when though he feared God, and obeyed

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 with it) doth excommunicate men; in case of
 spirits from his presence, and giveth some gross
 them up to Satan, by terrors to whip sin.
 them home to himself. So that God
 giveth him leave to exercise power o-
 ver both godly men and wicked men,
 only with this difference; Wicked
 men God giveth up unto him, as unto
 their *Ruler* and their *Head*; they
 are therefore called the *Rulers of the*
Darknesse of this World, Ephesians
 6. 12. Who therefore worke effectually
 in the children of disobedience, in the
 Ephesians 2. 2. Or else as Captives
 to a *Prince*, he taking them Cap-
 tive at his will, 2 Timothy 2. 26.
 So as they are captived and led away,
 1 Corinthians 12. 2. But his own
 God giveth up to him but as Pri-
 soners to a *Taylor*, as a Magistrate
 may doe to his Childe, to commie
 him; who hath not a power over his
 Prisoner to doe any thing with him,

but onely by appointment for a time, with a limited Commission, and therefore cannot put him on the Rack, or into the Dungeon, but when and how far God pleaseth: even when as Satan is said to have *cast them into prison*, Rev. 2. 10. his Commission was but *for ten dayes*, and then God rebukes him.

Sect. 3.
How able
Satan is
to tempt
us.

Satan having thus obtained leave; now, thirdly, to shew how able and powerfull he is to work darknesse in us, I need not much insist on. His Physicall and naturall power to work upon our spirits, by his Creation as he is an Angell, is exceeding great. We are a middle sort of creatures between them and beasts; beasts being merely corporeall, they merely spirituall, man between both; *He made us a little inferior to the Angels*, Heb. 2. Though but a litle, yet inferior: and in respect of that inferiority we are exposed to their working and crafty wiles. The great advantage they have hereby over us, the Apostle insinuateth when he saith, *We have not to doe with flesh and blond, but spirituall wickednesses*; that is, with spirits, in abili-

Ephes. 6.
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ties transcending the power of the flesh and bloud: for *flesh* is used to expresse weaknesse when it is thus compared (as here) with spirit; so *Esa.* 31. 3. Therefore they are there also called, as *Principalities* for their Authority, so *Powers* for their naturall abilities; and that to work upon us: For it is spoken in that relation. All which power, how great soever in him at his first creation, is now become the *power of darknes*; and so called, because most powerfull that way, namely, to cause and work darknesse in us. And though he can for a need *transform himself into an Angel of light*, by deluding his deceived enthusiasts with false joyes; yet therein he doth but act a part, it is but forced; but to shew himself an *angell of darknesse*, by terrifying and affrighting weak Consciences, this is naturall now to him; His power lieth most in this. Therefore his title further is the *ruler of darknesse*: and also he is called *that strong man*; *strong as to keep peace*, *Luk.* 11. 21. in those he deceiveth with a false peace; so to make war and commotions in us when

he is cast out. We are bidden therefore to stand upon our guard, and to look that *we have on the whole armour of God, that we may be able to stand against his wiles*, Eph. 6.11.

Seet. 4.
That the
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in us.

Onely, in the fourth place, though Satan have never so much power, yet the advantage and exercise of this his power to work those disquietments in us, is by reason of that sinfull darknesse which is in us. We may say, that as, unlesse he had power *from above*, that is, from God; so nor unlesse he had furtherance from beneath, even from those Principles of guilt and darknesse in us aforementioned, he could not disquiet us. *Satan cometh* (saith Christ) *but hath nothing in me*: a Commission he had, and therefore came; but he had nothing of his Image, or of the guilt of any of his works, to work upon in Christ, and therefore could effect nothing at all upon his spirit. *That* therefore which giveth him priviledge, scope and matter to work thus upon is something within us; there being even in the best something which doth belong to his jurisdiction, which maketh them

spirits

pirits fit subjects for his temptations to take upon. In the 6. Chapter of Eph. ver. 2. they are called the rulers of the darknesse of this world, and Colos. 1. 12, 13. their power is called the power of darknesse; so as darknesse is his territories, dominion, and jurisdiction: for it is his work, and his image, without which he could have no power at all with us. But by reason of this remaining darknesse he hath a double advantage over us:

1. An advantage of a more near *Sect. 5.* intimate and immediate accessse to our spirits to close with them, to suggest A double advantage that Satan hath over us in the exercise of his power in tempting us; unto them, and to work upon them; and to tempt not onely, as one man tempteth another, by the outward senses, but by the inward also; which is an exceeding great advantage. And though it is true, that as he is an *Angel* he hath naturally by Creation ability thus to do; yet as he is now a *Devil*,

Of neare and intimate accessse to suggest inwardly to our spirits. *ceterum malus ille extrinsecus, ac non per cogitationes christum adortus est, quemadmodum & Adamum; nam ne illum quidem per immixtas cogitationes, sed per scientiam impetivit. D. m. sc. Or. ho. fidei, Lib. 3. Cap. 20.*

an *unclean spirit*; were we but perfectly Holy, as in innocency, he should be debarred all such near Communication to us. To this purpose it may be observed, that in his temptation of *Adam* in innocency, he was not permitted in his first assault, till he had sinned, to come within him to work upon his fancy and affections indiscernibly; but only mediately and externally, by an audible voyce in the body of a Serpent. And likewise as touching the *second Adam*, we read not, that he had access to his inward senses and spirit, but only by an externall suggestion by voice, and by visible representations; as when he shewed him the glory of the world in visible Land-skips of his own making, which were represented to the eye; what else was the reason why he took the advantage of a mountain? if it had been by working on his inward senses, any place would have served for that: But the Devill then appeared in a visible shape, and so tempted him, for he would have had him fallen down to worship him. Another time we find him crept into one of his Apostles,

fles, to assault our Saviour by him,
Master spare thy self, saith one, when Matt. 16.
 therefore *Christ* sayes to him, *Get thee* ^{23.}
behind me Satan: Thou art an offence
to me. So as still Satan was kept at a
 distance and could come no nearer.
 And that he should yet come thus
 near to him, made *Christ* also in that
 great temptation in the wildernesse,
 with so much vehemency and indig-
 nation at last say to him, *Avoid Satan*,
 Matt. 4. 10. as loathing the nearnesse
 of so foul a spirit: For, *what fellowship*
 (that is, such, thus near,) should *Light*
 have with this angell of *Darknesse*?
 Nor should he have such more near
 and inward accessse to our spirits, but
 for that darknesse in us; by reason of
 which he thus cometh within us: and
 as darknesse mingleth with darknesse,
 so he with our spirits: So that as the
 light of grace in us begun doth fit us
 for Gods drawing nigh to us; so this
 darknesse remaining in part unexpeld,
 exposeth us to Satan his drawing nigh,
 so near as to mingle with our spirits,
 and as it were to become one spirit
 with us.

2.

Of fit
matter to
work up-
on.

2. As hereby he hath this advantage of access to get within us ; so this darknesse in us is also as fit Fuel, and as tinder to his fiery temptations, that presently enkindleth and enflameth. So as all those effects of the principles of darknesse mentioned, he can both increase and augment ; and so adde *Blacknesse* to that *Darknesse* in us. And darknesse being his Dominion, therefore so much darknesse as is in us, so great a party he hath in us to work upon. Hence therefore all the effects that he workerh in unregenerate men, who are nothing but darknesse ; he may work in Regenerate men, according to the proportion of the remainder of darknesse in them, to a certain degree, and for a limited season ; as to delude their reason, falsely accuse, and terrifie their Consciences, &c. Onely finall despair, and revenge against God, which is that *sinne unto death*, this the Apostle excepteth ; for having occasionally mentioned that sinne, 1 John 5. 16. He addeth ver. 17. *That he that is born of God sinneth not*, that is, not that sinne ; and

he subjoyneth ; But *keepeth himself*
that that evill one touch him not: that
is, not with the least infusion of the
venome of that sinne, which is pro-
perly *his sinne*, *John 8. 44.* and which
he toucheth their spirits with who
become the *Serpents seed*. And there-
fore all such instances as we find, that
shew how he hath wrought on the
spirits of carnall men by reason of
their totall darknesse, may be alledged
to shew, in a proportion, what he may
also work on regenerate men for a
season, by reason of their darknesse
in part remaining ; *All things hapning*
alike to all. Thus in generall.

CHAP.

CHAP. VII.

More particularly, how Satan worketh upon those three Principles in us: First, on Carnall reason.

SEEING therefore the exercise of his power lieth in that darknesse which is in us, let us more particularly see how able and powerfull he is to work upon those severall Principles of Carnall reason, guilt of Conscience, jealousies and fears.

First on *Carnall reason*, on which he chiefly worketh in this sort of temptations, the strength whereof lieth in false reasonings; wherein, if in any thing he hath the advantage.

Seet. 1. First, his abilities to forge and invent Satans a-fals reasonings and arguments to overthrow our faith, are (as they must needs be conceived to be) exceeding great, who for this knowledge is called *δαίμων*, as well as *Satan* for his malice; and for his subtilty in out-reaching us, a *Serpent*; who when young, out-witted our first Parents; he beguiled *Eve* through his subtilty, saith the

the Apostle, 2 Cor. 11. 3. then, when their reason was not depraved: but now he is grown that *Old Serpent*, *Rev. 17. 9.* and we are become children, *apt to be tossed to and fro*, Eph. 4. 14. *Increased by so long a time of experience.* He hath had time enough to improve his knowledge in: A student he is of five thousand years standing, that hath lost no time, but as he is said to *accuse day and night*, Rev. 12. 10. so is able to study both day and night; and he hath made it his chief, if not whole study, to enable himself to tempt, and plead against us: It is his trade. Therefore as men are called *Lamyers*, or *Divines*, from their callings, so he the *Tempter* and the *Accuser* from his employment: and by this his long experience and observation, he hath his *inquara*, 2 Cor. 2. 11. his set and composed machinations, his *medeias*, Ephes. 6. 11. his methods of temptations, which are studied and artificially molded and ordered: even such systemes and methods of them, as Tutors and Professors of Arts and Sciences have, and do reade over again and again to their Auditors: The Apostle calleth them *Darts*, vers. 16. and he hath

And his
continual
exercise in
this great
contro-
versie in
all Ages.

hath a whole shop and Armory of them ready made and forged ; which for the acutenesse, and subtile Sophistry that is in them, are called *depths of Satan*, Rev. 24. which *depths*, if in any point, are most to be found in this ; for he is more especially versed in this great question and dispute, whether a man be the Childe of God or no, more then in any other : all other Controversies he hath had to deal in but in particular Ages, as occasionally they were started ; but this hath been the standing Controversie of all Ages, since God hath had any Children on Earth : With every one of whom, more or lesse, he hath at one time or another had solemn disputes about it : so as he knoweth all the advantages, windings and turnings in this debate, all the Objections and Answers, and Discussions in it. And as other Controversies, the longer they are on foot, and the further they have been carried along, the more they are enlarged, improved and grow more subtile ; so must this needs also, especially in this later knowing age of the world ; and by reason also
of

of that seeming near similitude which Hypocrisie holdeth unto the Truth and power of grace, (which hath fazed and entangled this Controversie.)

The Objections and difficulties which a Believer meeteth with in beating out a right judgement of his estate, are greater then in any controversie the world ever knew; and afford stranger knots, and require as acute distinctions to dissolve them as the School knoweth any. And indeed such, as, did not the Holy Ghost sometimes cut, sometimes untie them for believers, by witnessing with our Spirits that we are the Sonnes of God, bare Reason alone could never determine in it. Now *Satan*, through long Experience and Observation, hath all these at his fingers ends; and hath reduced them all to common places long since: He hath still observed, and laid up what answers have relieved the Spirits of Believers in such and such a doubt cast in by him; and then studies a further Reply against the next time, or for the next Believer he shall have to doe with.

Which, of all Controversies is the most subtle and intricate.

Secondly,

Sect. 2.

Satan
knoweth
how best
to suit his
false rea-
sonings to
all sorts
of belie-
vers.

Secondly, as he hath thus thoroughly studied this controversie, and knoweth all the windings and false reasonings in it; so withall, by his dayly *studying* and considering *Men*, he knoweth how best to suit, and make use of those reasonings, both to persons and seasons. It is the sole business of those evil spirits to study men; for this end they *go up and down the earth*, and he hath common places of men, and their severall frames and temper of spirit, as well as of temptations: he knoweth all the severall *ranks and classes* of men in the state of grace, and according to their ranks, with what sort of temptations to encounter them. For *mens temptations are various and manifold*, 1 Pet. 2. 6. even as the *gifts and operations of the Spirit are*, 1 Cor. 12: 4, 5. Now he having beaten out this Controversie with all sorts, knoweth how to lay the dispute, how to order, and marshall, and apply objections, and weild his blows with most successe and advantage. That as Physicians having observed the severall working of medicines of all sorts upon severall ages

and

and constitutions ; and what severall
issues and effects they have had, do
therefore accordingly prescribe and
ap, ly severall medicines, according to
the severall and differing conditions
of their Patients, though sick of the
same disease : Thus *Satan*, he by ob-
servation finding the *hearts* of some
men *answering* to some others, as *face*
to face in water, as *Solomon* saith ; and
withall remembring what reasonings
have alwayes taken most with such a
sort or strain of Christians, whose cor-
ruptions and whose graces were much
alike unto those in this or that man he
hath now to deal with, accordingly
he makes use and application of those
reasonings again. 1. The tempers of
mens spirits we know are diverse, and
so are capable of diversity of sugges-
tions. And again, 2. the operations
of graces, as of sin, are various in those
severall tempers. And 3. Gods deal-
ings with, and workings upon his
Children are as various as either: some
he humbleth much, some are led on
with comfort, some he worketh on
with a sudden and marvellous light,
as if the Sun should rise on a sudden,

The con-
ditions of
men are
exceeding
various,
and so are
capable of
severall
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tions.

at

at midnight, and on others insensibly and by degree; as when the dawning steals upon the day: some have had a false and a counterfeit work before; some were never enlightened untill savingly; and this variety affordeth rise and occasion for severall temptations. So as what any kind of work any other Christian hath had is apt to be made an exception to another that wanteth it. I was never thus humbled, saith one; nor I thus comforted, saith another: I had a sudden violent work indeed, which came in like a spring-tide, but now the tide is fallen, and my first love abated, saith a third: I had some workings and enlightnings heretofore, saith another, and I was deceived then, and I may be now also: and so he hath that vast task set him, to compare a counterfeit work with a true. Thus every severall way of working lies open to severall exceptions; and as we say, that every calling earthly hath its severall and proper temptations, so the severall wayes and manher of effecting this calling heavenly, have their severall veins and currents of temptations. All which *Satan* knoweth,

knoweth and hath often traced, and accordingly knoweth how to fit them to men, and to prosecute them the most advantagious way.

So in like manner he taketh the compasse of every mans knowledge, notions and apprehensions; according unto which, as our knowledge is more or lesse, we are also capable of severall temptations. Many Reasonings and Objections, which like small hail-shot could not reach, or make any dint at all upon men of parts and knowledge, both because they by reason of their knowledge doe soar high out of the Gun-shot of them; and have also on the *whole Armour* of God, as the Apottle speaketh, *Ephes. 6.* that is, are in compleat Armour, abounding in all faith and knowledge: yet such reasonings may be fittest to level with at such as are more ignorant, and fly low, and have but some few broken pieces of that Armour to defend some parts with: but on the contrary, those other of his great shot, which he dischargeth on men of knowledge, they will cleane fly over the others heads, and not come near such

Satan fit-
ly knows
how to
apply his
tempra-
tions.

such smaller vessels. All in *Thyatira* knew not *Satans* depths, nor were capable of them, *Rev.* 2. 24. Thus ignorance, and the want of knowledge of the meaning of the Scriptures, and of the waies of grace chalked forth therein, how doth Satan abuse, to the disquietment of many poor and good souls that want much knowledge, by putting false glosses upon them? How many weak souls do stick in shallows, & are sometimes a long while terrified with gross mistakes? & like small birds are held long under with limed straws of frivolous objections, which great ones fly away with? That great Apostle being a man of knowledge was not easily taken with such chaff: *We are not ignorant of his devices*, (saith he, *2 Cor.* 2. 11.) and therefore *Satan* taketh another course with him, and cometh with down-right blowes, and falls a buffeting him, *2 Cor.* 12. Thus doth *Satan* take measure of the bore (as I may so speak) of every mans understanding, and fitteth them with Objections proportionable, of severall sizes. And as the Apostle in his Sermons prepared milk for babes, but

strong

Strong meat for strong men ; so doth Satan in his temptations apply and suit them to mens notions and apprehensions ; still framing objections according to their reading.

Thirdly, he is able indiscernably to communicate all his false reasonings, (though never so spirituall) which he doth forge and invent, and that in such a manner as to deceive us by them, and to make them take with us.

Sect. 3.

Satan is able indiscernably to communicate the most spirituall false reasonings ; and in such a manner as to make them take.

First, he is able not onely to put into the heart suggestions and solicitations unto sensuall and worldly Objects ; such as *that* into Judas heart, to betray his Master for money, John 13. 2. and to tempt married couples

I.

severed, to *incontinency*, 1 Cor. 7. 5. but also the most subtil and abstracted reasonings concerning things spirituall, which are utterly remote from sense, he can insinuate and impart according to the measure and capacity of mens apprehensions. Therefore we are said to *wrestle* with them *about things Heavenly*, and our interest therein is often made the matter of contention, and the subject of the question :

To suggest even the most subtle and abstracted reasonings about things spirituall.

question: so that phrase *en rais enu-*
gavious: when it is said, *We wrestle*
with spirituall wickednesses in he *venly,*
 is rather to be understood of [*heavenly*
things] then of [*heavenly places*:] the
 word signifying rather *supercelestial* in
 the highest heavens, whither (if ren-
 dred of *places*) the Devils never came
 since their fall: and it being used else-
 where for [*heavenly things*] as *Heb.* 8.
 5. and the Preposition [*en*] or [*In*] be-
 ing likewise sometimes put to expresse
 the object matter about which a thing
 is conversant, as *Matth.* 11. 16.
Blessed is he that is not offended in me,
 that is, with, or about me, and for my
 sake; it may congruouly be so here
 meant, as noting to us, that the prize,
 the stake, about which we wrestle with
 Satan, are not things worldly, as ho-
 nours, riches, and the like, but *things*
heavenly, which concern our souls
 and estates hereafter. Now the con-
 tention being about heavenly things,
 and spirituall blessings, it cannot be
 transacted but by reasonings suitable,
 that is, spirituall false reasonings ab-
 stracted from sense and fancy: and in
 this respect they are termed *spirituall*
wicked-

wickednesses; because in such wickednesses they deal and trade especially, or as much as in those that are sensual; as tempting to unbelief, despaire, blasphemy against God, of which sort are all those temptations we have now in hand. And that he is able to convey & suggest such spiritual thoughts and reasonings of what sort soever, appeareth many waies: as by injecting blasphemous thoughts against God, such as do sometime transcend the wit & capacity of the receiver of them; and is manifest likewise by *Sauls* prophecying even from the immediate dictating and suggestion of an evil spirit, as is expressly said, 1 *Sam.* 18. 10. in the like manner to which, haply the *Sibyls* also prophecyed: but more evident it is in all those damnable heresies which have been broached in all ages; as in the primitive times among the *Romanes*, the broachers whereof are made the Emissaries of *Satan*, therefore *Rom.* 16. 16. he having branded them, unto the *Romans*, that taught false doctrines among them, and having instructed them against them, he gives this encouragement about them,

v. 20. That God should tread down Satan under their feet shortly, having respect to Satans work in those errors mentioned, v. 16. Satan being the main author of them. Thus in the Church of Thyatira, those cursed heretiques who applauded themselves, and were admired by their followers for the depths and profoundness of their learning shewn in those heresies they broached: *Depths as they speak*, Rev. 2. 24. But if they call them *depths* saith the Apostle, I will call them *Depths of Satan*, [*Depths of Satan as they speak*,] for the Devil was the master and the author and suggester of them. So in after-times, Apostasie is ascribed to *spirits of error*, that is, *Devils*, which he foretelleth *men should give heed unto*, 1 Tim. 4. 1. and to the working of *Satan*, 2 Thes. 2. 9. it was *He*, that sharpened their wits and pens. Now then by the same reason there is no reasoning about our estates, though never so spiritual, but he can suggest as well as he did those depths of heresies to the broachers of them. So *Satan* cannot onely make those false reasonings which our own hearts forge

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forge, more specious, and probable, and suggest further confirmations of them, which are enough to adde unto this Darknes, but he is also able to put in new, which himself invents, of what kind soever they be.

Secondly, he is not simply able to suggest them, but to insinuate them in such a manner, as to take with us, and deceive us: yea, and often to set them on with a deep impression. Therefore in those places forementioned, it is not simply said, that there should be spirits which shall suggest errors; but so suggest them, as that *men should give heed unto them*: Thus 1 Tim. 4. 1. and 2 Thes. 2. (where the working of those very same spirits is set forth, v. 9.) it is not onely said, that they were sent from God to *delude*, but with *strong delusions*; such, as should have a strength put into them, to prevail; so that men should *believe* them. So also, that *lying spirit* which God sent, and who perswaded *Ahab* by a lie in the mouths of his false Prophets: commission was not simply given to him to suggest a lie, but so as it should prevail with *Ahab*; so 2 Chr. 18. 21. And

2.

To suggest them in such a manner, as to take and deceive us.

the Lord said, *Thou shalt entise him and thou shalt also prevaile.* And as he is thus able (when God gives leave) to delude wicked mens understandings with false reasonings in matters of heresie and false doctrine, by reason of that *totall darknesse* that is in them: So he is able (if God give leave, as sometimes he doth) to bring strong delusions upon the mindes of Gods children also, through false reasonings about their own estates, by reason of that *darknesse* which in part remains in them: by meanes of which he may work the same effects for a time, and in a certain degree in a godly man, which in another, as was before observed. Thus the believing *Galatians*, especially some of them were so far bewitched (as his word is) as for a time to assent to that great error in point of justification: And this by reason of that *folly and darknesse* which remained in them, as intimates, when he saies; *Oh ye [folish] Galatians, who hath [bewitched] you, that ye should not ob- serve the truth?* Gal. 3. 1. And if the very doctrine of Justification

self, be deluded more they m in the shall ju in hand One caution can any fals of any they all ving th which fl were t of all Though ndas h own cor is own ed, &c. Neither concur sent in worketh over and ould b orking e

self, believers were thus for a time deluded, (which is rare) then much more may they, and ordinarily are they misled in the application of faith, in the believing their own personal justification, which is the point in hand.

Onely this is to be added here for caution sake : That it is true, that Satan cannot enforce an act of assent to any falshood upon the understanding of any man. For how then should they all have been damned for believing that lye ? 2 Thes. 2. 11, 12. which should not have been, unless it were their own sin ; which is as true of all other temptations as that. Though Satan put the thought in our hearts, John 13. 2. yet his own conscience ownes it wholly as his own act, Mat. 27. 4. I have sinned, &c.

A Caution.

Tentationis potest esse causa efficiens, et non peccati, potest et necessario sunt homines ad sentiendum tentationis. C. non ad consentiendum.

Neither yet doth he so immediately concurre to produce such an act of assent in us, as God doth when he worketh faith in us : for then Gods power and assistance in working good, should be no more than Satans in working evill.

And yet the Scripture phrases go far in ascribing unto Satan herein, when it sayes of those that believed not the Gospel; that *the god of this world hath blinded their minds that believe not,* 2 Cor. 4. which noteth out a super-added working of blindness, unto their owe naturall blindness. As also when he saith, that the *Prince of the Aire is every way that works effectually,* &c. Eph. 2. 2. And also that of the *Corinthians* whilst unregenerate, who as then are said to be *caried an led away after dumb Idols,* 1 Cor. 12. 2. all which phrases would seem to argue not onely a further power of working upon mens judgements, then when one man doth endeavour, to corrupt and perswade another man in a *moral* way: (because he suggesteth indiscernably, and with more frequency and importunity, and holdeth the mind more to the object, and presenteth an army of confirmations at once, and is able so to marshall them, as the mind can scarce resist; and puts all these upon the spirit with a violent and imperious affirmation) But further also they would seem to imply some

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ſome kind of *Physical* working; though not immediately on the ſpring of the Clock, yet upon the wheels and weights of it, I mean the *Paſſions* in the body, and the *Images* in the fancy; though not upon the underſtanding immediately: all which, what influence they have to ſway the judgement and pervert it, experience ſneeth.

Fourthly, he is further able to follow and continue his reasonings as occasion is, and to keep up the diſpute; and hold out Arguments with us, and out-reason us, by putting in new replies to our answers, and ſo to maintain and manage, and carry along the diſpute, and to come up with freſh ſupplies: which in this reſpect is called *wreſtling*. Eph. 6. 12. *We wreſtle not with fleſh and blood, but principalities and powers*, it being (as the bodily wreſtling) tranſacted by reiterated aſſaults, and attempts to overcome; and get the victory; he is, as it were, going about to ſtrike up our heels, as wreſtlers do, that is, to take away from under us thoſe reasonings which ſupported us by cavilling objections,

Sect. 4.
Satan is able to continue the diſpute, and often to make replies to the answers of his falſe reasonings.

which kind of spirituall wrestlings how often have we experience of in spirituall agonies? In the houre of temptation believers find conflicts and bandyings of disputes rationally carried along, and pertinent objections brought in against those answers, which they secretly meditate of. In which cause therefore Divine; bid men not to *dispute* with that cunning sophister. Thus many, when death hath approached, have found that they have had their reasonings for their estates, and those evidences they have had recourse unto, taken away and confuted as fast as they have thought of them. And that Satan hath this dexterity and skill thus to manage such kind of disputes with us, is further evident, in the framing of heresies, wherein he assists the contrivers of them with pertinent considerations to back and confirme their notions, in their private meditations, studies and contrivements. And indeed if Satan were not able and skilfull thus to oppose and reply, these kind of temptations which consist in dis-

putes;

putes could not be managed ; for otherwise in them Satan disputed with us but as if one of us should reason with a dumb man that can heare , but his answers cannot be known, and so he knowes no way what reply to make.

Therefore surely Satan hath often some way , more or lesse , a guesse and inkling , what may be the answers of the heart again ; which were it otherwise , the glory also which God hath by the victory gotten over Satan in these temptations , were much obscured , and Satans confusion lesse ; for the victory of our faith in these disputes , and the resistance it makes , lies chiefly in those replies which are made , whereby it quencherh all his darts : whereof the devil , when he is once sensible , and perceives it , he is confounded ; for then , when he is once sensible and apprehensive that he is resisted ; doth he *fly from us* , as the Apostle speakes *James 4. 7.* and that of his owne accord , as the expression there importeth

Math. 4.
11.

teth; even as a foiled and disgraced souldier. And this we may see in his cariage in those his temptations of Christ; which were managed by mutuall Disputes; and wherein the foiling of Satan, was by the Answers out of Scripture which Christ gave, by which being confounded, *He left him*, (as the Text saith) as out of Pride ashamed that he was foiled: So that Satan some way or other is able to guesse at, and discerneth the replies in our hearts to his Objections; as well as to make and cast in Objections.

CHAP.

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CHAP. VIII.]

That Satan is able to worke upon that other corrupt principle in us. [Guilt of Conscience] Both how many wayes Satan is able to know matter by us to object against us; as also to set it on, and work upon the guilt and erroneousness of the Conscience.

THUS we see how able Satan is to joyn with and assist *carnal Reason*, in us against our selves; we will now further consider what power and working he may exercise upon that other principle in us, our *consciences*, in joyning with the filth and defilement thereof, in accusing us and laying particulars to our charge, in which consisteth the greatest of his strength, even in an army of accusations of us to our selves; which in this warfare he musters up against us. This sort of temptations (we have in hand) consists either of false *majors*, or false *minors*; which are like the two wings of an army. His false *majors*, they are such, as misapprehensions of the wayes and of the work.

work of grace, or misunderstanding of sayings of Scripture, &c. which by reason of that darkness of ignorance, that is in us, he puts upon us wrested and perverted. As [That to relapse into the same sin again and again is not compatible with grace,] and many the like. For the Opinions whereby some do measure what strictnesse is essential to the being in the state of grace, are often too severe and rigid, as in others too loose: The measure of some is too scant, not giving allowance to failings; as of others too large, taking in such grosse corruptions and the constant practice of them, as cannot stand with grace. And Satan deceiveth with both: As he one sort of prophane men to flatter themselves to be in a good condition when they are not, so the other of weak and tender consciences; that they are not in a good estate when they are. And in like manner places of Scripture misunderstood, doe oft prove matter of great temptation to many, as that *Heb. 6.* unto one, who having fallen from his first love, concluded he could never be saved because

because it is there said, *that they which are once enlightned, if they fall away, it is impossible they should be renewed to repentance* : whereas it is onely to be understood of a *revengesfull total Apostacy*. Thus as *Elymas perverted the right wayes of the Lord* So doth Satan also : *Elymas* being therefore there called *child of the Devill*, because he did the work of his father therein.

Acts 13.
10.

Now all such false reasonings as are founded upon such mistakes of the things, and of the rule it self, whereby we should judge of our estates, *false majors*, doe properly belong to the former head of *Carnall reason*. But he hath another wing of forces to joyn to these, and they are false accusations of a man to himself, from the guilt of his owne heart and wayes, misconcepts of a mans selfe, and misapplications to a mans selfe, another sort of Arguments wherein the *minors* are false. So although a man be full of knowledge, and through the Light thereof hath a right judgement, both of the Scriptures, and of the wayes

wayes of the worke of Grace by which mens Estates are to be judged; and so therein Satan cannot be too hard for him with all his sophistry: yet by misrepresenting a man to himself, and by perverting his own wayes to him, making *that which is straight seem crooked*, and all in him to be hypocrisie, a man is brought to passe a false sentence upon himself. So as if this subtile pleader cannot deceive the Judge (as I may so speak) with false rules and mistakes in the Law it self, then he endeavours it by misrepresenting the Case of the party, and puts in a false Bill of accusation, so ordered and coloured, as to procure a judgement against him; laying afore the eyes of mens Consciences, their by-ends, deadnesse and hardnesse of heart and falsenesse in such and such turnings of their lives; excepting against what is good in them; aggravating what is evill, and all to enforce from thence a false conclusion. To instance in some one false reasoning of this latter sort: Satan oft argueth, and changeth the conscience of one distressed, in this or the like manner.

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Those in whom any sin reigneth, or in whose hearts *Hyocrisie* and self-love is the predominant principle, are not in the state of grace.

But such an one art thou, &c. For the proof of which *minor*, he musters up and sets in order in the view of Conscience, a multitude of instances, of sins committed, thus hainously, thus oft; of duties omitted, and if performed, yet with such and such pride of heart, self-aines, &c. In which sort of reasoning, the *major*, and first Proposition is true: but the *minor*, the assumption [*such an one art thou,*] that is most false. And although there be a truth in the instances alledged to prove it: That such sinnes have been committed, and that in performance of duties such particular by-ends, &c. do arise and are found in the heart, yet not in that manner, as he would lay the charge, not as *reigning*, not as the swaying and prevailing principle in a mans whole course. That *hyocrisie* is there, cannot be denied, but that *hyocrisie* rules there, and is predominant: and that nothing but *hyocrisie*, *hypocrite*, is false, which yet

Satan

Satan amazeth the Conscience with, to bring forth this conclusion out of all, *Therefore thou art an Hypocrite.* Which conclusion likewise, how able he is to set on with terrours and affrightments, we shall shew anon. That which we have now in hand, is to shew how able he is for those kind of false reasonings, the deceit of which lies chiefly in the *assumption*, and *minor* proposition, that is, in misapplycations to a mans self. In which he hath principally to deal with conscience; for the guilt of a mans particular wayes, actions, and corruptions, (the seat whereof is the conscience) is made the matter of the Evidence, and the proofes of those *minors*: and the defilement and erroneousnesse of the Conscience is that Principle in us, which he worketh upon, when he enforceth such a misapprehension from those evidences.

A difference between Satan's fighting us, & the Holy Ghosts searching.

Wherein by the way we may take notice of a difference between the Holy Ghosts dealing with a Believer, when at any time he cometh with the word, and searcheth and trieth his

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his heart, and discovers corruptions to us, to wit, such a searching as *David* prayed for, *Examine me O Lord, and try my heart, &c. Psal. 26. 2. Psal. 139* 23. convincing and reprovng us, and that sometimes with some sharpness, for our by-ends, hypocrisies, &c. when also he *tores the eare, and shews where- in we have exceeded,* as *Elihu* speaketh. And between these other siftings and winnowings of Satan, as *Christ's* phrase is, *Luke 22. 31.*) the difference is, That the Holy Ghost dealeth sweetly herein, but as a father that rebuketh and convinceth his child of his misdemeanures; but without putting in any such sting in the conclusion; that therefore they are hypocrites, nor to any such meaning, or purpose thence inferred, that therefore sin reigns in us, &c. but in these of Satan, that is the issue he mainly driveth all to, and it is made the foot, the burthen of all those his accusations, and is as the scope and argument that runneth through the whole of that his charge against us.

Job. 36.
9, 10.

And

Sect. 1. And in respect to this his misre-
 How Sa-presenting our estates and false ag-
 ran is an gravations of our sins unto us, he is
 accuser, called as the *Tempter*, which is in a
 by charge- generall relation to all sorts of ten-
 ing the guilt of tations; so the accuser, *Rev. 12. 20.*
 sin on the or *emplerader* against us: and as the
 consci- accuser of us to God, in Gods *Court*,
 ence, and before his Tribunall, (for to *accuse*
κατήγο- in a *Court* the word may seem to im-
 20. port) so in the Court of our own con-
 sciences. And as he tempts us *unto*
sin, so also *for sin* and *by sin*; that is,
 the guilt of it, to draw us to despair.
 He that accused *Job* unto *God*, would
 sure accuse *Job* unto himselfe much
 more.

A Can- And though it may be truly affirmed
tion. that neither Satan nor our own con-
 sciences, can ever aggravate unto us
 too much, the intrinsecall sinfulnessse,
 the hainousnesse and vilenesse of our
 sins in their due and proper colours,
 and true aggravations of them, which
 we can never come to see enough, as
 to hate and loath, and mourn for them
 as we ought; yet Satan and our own
 consciences may in the representation
 of our sins, put such false apprehen-
 sions

sions and such aggravations upon them, as may make us apprehend too much about them; as when it is suggested that they are such as are not compatible with the state of grace; or that they are utterly unpardonable: he may likewise use them as inductions to prove a false conclusion. And also though our sins if truly can never be enough represented, if it be in order to drive a man more to Gods free grace, and unto Christ, yet to present them singly, and alone, and to hold the mind and intention of it so to them, as to cause us to *forget our own mercies*, and in such a manner, as thereby Gods mercies and all comforts are hidden and concealed from us: this is that is Satans practice, and is the cause of this deep bondage we thus here speak of. And in this respect that name *κατήγορος*, the accuser, is given this evill spirit in a direct and full opposition to that speciall name and office of the Holy Ghost *παράκλητος*, the Comforter or pleader for us: because as the *Holy Ghost maketh intercession* in our own hearts unto God for us, and upon true repentance helpeth

helpeth us to make *Apologies* for our selves, (as the word is 2 *Corinth.* 7. 11.) and comforteth us by discovering *our graces given us of God*, (as 1 *Cor.* 2. 12) and by pleading our evidences, and witnessing with our Spirits that we are the sons of God: so on the contrary, Satan is *κατήγορος*, an Accuser, by laying to our charge the guilt of our sinnes, by empleading our Evidences, misrepresenting our Estates, thereby to deject us, and *swallow us up with sorrow*; as 2 *Cor.* 2. 7. And further, because in these Accusations his scope is to misrepresent our estates to us, and falsely to disquiet us, therefore he is yet more especially called *σαββωλ*, a *slanderer*, as one that falsely and lyingly calumniateth and slandereth all our Graces, all Gods dealings towards us, all our dealings towards him: slandering our persons, our estates to us, charging us to be Hypocrites, unsound and carnall, and counterfeit Christians, still misconstruing all unto the worst. Which false Calumnies and charges of his, I take most properly to be those *darts* men-

mentioned, *Ephes. 6. verse 11.* which are there said more especially to oppose our *faith* : and therefore *faith* is there said to *quench them*. From which trade of his forging *darts* of *calumnies*, he hath his name *διὰβολα* a *slanderer*, from *διαβάλλω*, a metaphor it is, from casting *darts*, (for the slanderous calumnies of the tongue, are as a *maule*, and a *sword*, and a *sharp arrow*, as *Solomon* speaketh : *their teeth are spears and arrows* :) and such are these signs of Satans Temptations and Accusations against us, even as *darts* and *arrows* that wound and pierce, and run through the Passions and affections, that strike the soul through and through with fears : his name *πείραζων* the *tempter*, is from *πείρω*, to *pierce* : because such are his *darts*, so sharpened, and flung with that force, as they are fitted to pierce, and enabled to run through. And besides the sharpness of the *darts* themselves they are said to be *fiery*, as making double way for themselves : for a piece of Iron, though blunt, yet if fired red-hot, it runs through without resistance.

Satan,

Prov. 25.

18.

Psal. 57. 4.

Satan, he is that great Generall of the whole powers of darknesse in us, and therefore even the forces of the guilt of sin (the proper seat of which is the conscience) he hath some commanduer, as well as of the power of sin in other members, and therefore as he can muster up and set on fleshly lusts which fight against the soul, and provoke and back them in their assaults upon us : so he can clap on the chains of guilt and bondage upon our consciences.

And also by working upon the in judiciousnesse of the conscience.

And as he can stir up that guilt that is in us, so also work upon that in judiciousnesse and erroneous defilement that is in the conscience, to judge of a mans own estate : this Satan worketh upon and abuseth. For as he hath a power to work upon the corruption in the rest of the faculties, so also over the defilement and pollution of the conscience misleading it in its verdict of our estates, as cunning pleaders do a silly Jury. The *wards* of conscience are of themselves loose, and naturally misplaced, but he with his false keyes wringeth and perverteth them much more : It naturally giveth an uncer-

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tain sound, but he by his false alarums and *panick* fears cast in, doth much more confound the testimony of it. And how easie is it to trouble a soul disquieted already, and to work upon jealousies which are raised? wee see how far a cunning-man can insinuate with jealous natures, to encrease suspicions and surmises. When an humour is stirred, how easily is it wrought on? And thus often when the Spirit hath already read us a sharp Lecture, and examined our consciences, then Satan he striketh in, and descanteth upon it all to deeper terrours and distresse.

But the more full and distinct explication of Satans work of accusation of us herein, requirerh a farther search and enquiry, and a larger demonstration [*how Satan should come, and how far, to know matter by us thus to accuse us of;*] For if he doth accuse, he must as he said, *Acts 28. Have ought against us whereof to accuse:* else it were in vain. And there is this difference between these kinds of tentations, wherein we are exercised about the guilt of sin, and those other unto sin.

Sect. 2.

A querie discussed how, and how far Satan may know matter against us, to accuse us of.

That

That the object matter of other tentations is what is without our selves: but in these, that which is in us and from us, and hath been committed by us, is made matter of objection against, and disquietment unto us, *That which is from within the man, disquiets the man.*

But ere I enter upon this enquiry I must premise a generall Caution, to set limits to our discourse therein.

A Caution premised.
That it is in Gods sole prerogative to know the heart.

And the Caution is this, that we are to reserve and maintain this, both as an undoubted truth, and as Gods sole and royall prerogative, that he can alone both search and know the heart and conscience. As in like manner, that he can onely by his wrath immediately make those deep and killing wounds and gashes with which mens soules are often here, and hereafter eternally wounded: (of which by way of Caution also in the next Chapter.) Which two glorious and incommunicable attributes of his, that *Elogium of the word of God*, Heb. 4. 12, 13. seems fully to hold forth unto us: where, as at the Gate of Paradise was set a Cherubim with a flaming sword

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to keep our fallen parents for ever entering in again, so there Christ is represented, as that supreme judge, with whom, as at the 13. ver. *we are eternally to have to do*, (or as the originall $\pi\epsilon\delta\epsilon\ \delta\epsilon\ \eta\mu\acute{\iota}\nu\ \epsilon\ \lambda\omicron\gamma\&$, *to whom we are to give an account*: for so $\lambda\omicron\gamma\&$ is *Rom. 14. 12.* and elsewhere taken) and he there stands with that dreadfull sword of his word ready drawn and brandished, (that word by which he will judge men at the latter day, *John 12. 48.* and which therefore is called $\kappa\epsilon\iota\tau\iota\kappa\epsilon\delta\epsilon$, ver. 12. *a judge of the thoughts, &c.*) and this to the end that by the awfull terrour thereof, he might compell and drive those that hear the Gospel, to enter into that rest, (to which he had exhorted, ver. 11.) which is set open by him for men now fallen to come into. Which sword, as it hath a double edge, (as there) so in his hand (who alone can wield it) it serves to a double use. That whereas in a Judge two things are requisite to the complete performance of his office: 1. Skill and knowledge to find out and examine the fact: 2. Power to execute and

torture the Malefactor when found guilty. He shewes how both these do transcendently and solely meet in him, by relating what power is found to be in his *word*, which is the en-
 signe of his justice, and instrument of his power in judging, which is said to be a *discerner of the thoughts*, and a *sword* that *pierceth* and woundeth the *soul* and *spirit* with unutterable anguish. Which *wounding power* of the word is distinctly set forth (as some) from the beginning of the 12. ver. to those last words, [*and is a discern-
 ner of the thoughts*] from whence, to the end of the 13. ver. that other *the searching* and *all-judging* property of God and his *word* is laid forth to us. But rather as I conceive the Apostle, in one continued metaphor, carries along the expression both throughout the whole, though more eminently, the one in that former part of the words, and the other in the latter : yet so as both are alike made *The Royalty of God*, which is the thing we have in hand. Neither need it stumble any, that this is there attributed onely to the word of God,

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which he onely seems to speak: For that is all one, as to ascribe it unto God: for as *where the word of a King is, there is power*, saies Solomon Ec. 8. 4. so, where the word of God is, there is the power of God, and so is it here to be understood: and therefore as in other Scriptures his word is said to *create*, and *by it the heavens to be establisht*, &c. and also Gal. 3. 8. in the like phrase of speech, the Scripture is said to *foresee*, that is, God foresaw, who writ the Scripture: so also here, to *know*, and *wound* the heart. Which to be the Apostles expresse intention here, appears by the connexion of the 12. and 13. ver. For whereas ver. 12. he begins with attributing this power unto the word, yet in the end he closeth his speech with transferring all that was said thereof upon God himself, verse 13. *with whom we have to do.*

To open the words a little more largely, so as to clear this assertion out of them, which it is necessary to premise. The words are, *For the word of God is quick and powerfull, and sharper then any two-edged sword, piercing to*

the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts, and intents of the heart, neither is there any creature that is not manifest in his sight, but all things are naked and opened to the eyes of him with whom we have to do.

And first, of that sole searching power of the soul in this Chapter, and of that other, the sole wounding power of the conscience, in the next chapter we shall have the like occasion to premise.

For the present, that searching, examining, and judging power of the word now in hand, he expresseth by an allusion to the anatomy of bodies (which then, though not so frequently as now, was yet in use) or else to the cutting up of the sacrifices, whether those of the Jewes, or as it was used among the heathen; especially by the Soothsayers, who curiously searched into every inward part, as we find in the Prophet *Ezekiel* 21. 21. and his similitude stands then, to look what the entrails are to the sharp sword, or Sacrificers knife, the like instruments of Anatom

in a strong and skilfull hand, such are all the most inward and secret parts of the heart, even those which are most difficult to be divided, unto this sword in Gods hand, when he is pleased to use it to search heart and reins, and to discover and bring forth to judgement the secrets thereof. He can use this sword, not onely to unrip and strip off the outward clothes of outward and formall actions, and so present the soul *naked*, (as his expression is, ver. 13.) nor onely to flea off all the skin, to excoriate, and so to see what lies under it, (as the next word there τετραχληισμένα which is translated *opened*, doth sometimes signifie) but further to cleave and cut up to the back bone, (for even so deep doth the signification of that word reach) that so all the inwards may appeare, and this so curiously divided and laid asunder, as to see and view apart what is in each. It pierceth to the dividing asunder of soul and spirit. By which, grace and corruption are not so properly here to be understood, for then he would have rather said, *flesh*, and

spirit : and besides, the persons he speakes this of, are - principally those who shall be found secret unbelievers, who have not *spirit* in that sense at all in them : but they are here used to expresse those two main powers of the heart. The *soul*, that is the inferior part, that more sensuall part, wherein the affections are, (as *1 Thes. 5. 2.* it is also used) which it divides by discovering how close and inordinately all those affections cleave to sin : and then 2. of the *spirit*, that is the superiour part of the *understanding conscience*, &c. which rippes up by discovering how these plot and contrive the accomplishment of sin. *Dividing*, that is, discovering apart, with difference, how things are carried severally in each : and withall, what correspondency and entercourse there is between these ; how sin and all our actions passe through them from the one to the other, even as blood and spirits do through the veines and arteries, in all the parts from each to other. And as in the body, there are everall *regions* (as Anatomists call them)

them) divided by partitions : the *vital parts* in the upper loft next the neck, in which are lodged the heart, and lungs : The *naturall parts* in that lower, and these divided by the midriffe, as by a floor between them : so in the soul, (to which happily *So- Prov. 19. 1.* *lomon* alludes, when he calls the several powers of it, *the Chambers of the belly*, as some read it) there is the sensuall part of the affections, *The soul, &c.* which is as it were in a distinct room from that more sublime and spirituall part, *the spirit*. And as the *spirit of man*, that is, the conscience and understanding of a man, *searcheth all those chambers*, (as it is there) that is, *Knows what is in man*; as the Apostle speakes, *1 Cor. 2. 11.* (which yet when it doth so, it is not by an innate light, but with *Gods Candle*, as *Solomons* expression there is; that is, by the word and the light thereof set up by him in it.) So here, the word, under another similitude, namely, of a sword, is said to cut up, and to discover all within those several regions. And in the *Spirit*, it is said to discover what can be imagined,

most retired and withdrawn, and so lockt up, as no eye could find it out, which he expresth by mentioning such parts, as are most inwardly seated of all other: *the marrow*, which we know is inclosed within the bones; and *the joynts*, or ligaments, by which the joynts are knit, and move; these it unbare, and discovers also. Both which he interprets in the next words, [and is a *discoverer of the thoughts and intentions of the heart*,] which are a more plain interpretation of what he had expressed by those two metaphors. The utmost *intention* and end in all our actions, that is as the *marrow*, because as the marrow gives moisture to the bones, so by these our ends, all our purposes and resolutions (by which we are supported in all our actions) are strengthened and confirmed: and then our devising *thoughts* or plottings, our contrivements and machinations, those by which we artificially do connect and hang together many joynts of means to accomplish and bring to passe our intentions: (which thoughts of all other

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we ſtrive to hide and conceal) theſe are as the *joynts*, or (as the word *ἀγκυρα* rather implies) as the ligaments, and the ſinewes, and tendons by which the joynts do move, ſo theſe are they, upon which our deſignes do move and turn. Even all thoſe *cogitationes compaginatae*, plotting thoughts, the word, it diſcovers and cuts up, and alſo judgeth and examineth and paſſeth ſentence upon them: yea and that ſo exactly, as not the ſmalleſt fault can paſs uncenſured by it: it is as a curious Critick in this review: *κριτικὸς*, it judgeth exactly, as Criticks uſe to do. So as by this Anatomy, which the word makes, *all things* in man, *every creature*, even the leaſt *Fibra*, the ſmalleſt ſtring in the heart which would eſcape the ſight of the moſt exact Anatomist, are all *naked and opened*, and cut up *afore the eyes of him with whom we have to do*.

The reaſons why God hath reſerved this to himſelfe, are, The Reaſons.

1. It was for the glory of God, that he ſhould have one private Cabinet among the creatures, which he alone ſhould know, and

keep the key of, which might argue his omniscience: as also one place to be sanctified in, whither no creatures eye could pierce: That so the greatness of his glory; might appear namely, in this, that he is not worshipped outwardly onely, as great ones are, but inwardly in *spirit and truth*: and that his glory is such as commands the inward parts, which no eye seeth but his own: so as a man will respect God so much as to sanctifie him in secret where no creature looks upon him.

2. That God alone might be the judge and rewarder of mens waies: and so looked at by them, to whom alone men must give an account: which would draw the creatures eye alone upon him, when the strength and first born of all our actions are his subjects alone, and do come under his eye and view. Therefore it is said, that he *rewarded men according to their works, whose heart he knows*. It was fit, that he onely should take upon him to reward, who onely could know the principles of all actions: in which the chief of the good or evill in the action lies. This is the great

great glory of *God* and *Christ* at the day of judgement, that *they will discover the secrets of all hearts*, 1 Cor. 4. 5. It is not said so much of mens actions, that they shall be then discovered, as that the secrets of their hearts : For therein lies Gods glory, which he will not give to any other.

This premised as a most necessary *Seet. 2.* Caution, I come to the disquisition How Sa- of that *Quare* mentioned ; How, and tan hath how far Satan may come to know so much matter to matter to accuse us. accuse and ob-

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1. That he knows what ends, and *gainst us.*
intentions, and thoughts, and lusts, such *Two ge-*
corrupt hearts as ours usually produce, *nerall*
& bring forth in all men; and therefore *confe-*
can imagine what by-ends, &c. may be *rations :*
stirring in such and such actions, and *I. That hee*
so lay them to our charge : and so of- *knows*
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heart thus at randome. For our na- *ruptions*
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science, as the Apostle saies *Rom. 7.* *tures, and*
Therefore if there were no more then *may ob-*
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to mans nature, , he might go far in accusing every man ; he having keyes of all sorts, sorted to all mens spirits, tries with every one which will enter. And as *Dauids* elder brother charged *David*, when he came into the Warres, *This is the pride and the naughtinesse of thy heart*, guesing at his by-ends in it : so doth Satan, he often in the like manner charges us by guesse. Thus he did *Job*, *Doth Job serve God for nought?* he knew such by-ends were in some mens hearts, and so ventures to lay them to *Jobs* charge also.

2 By casting in a jealous thought from some one particular, he knows by us, he might set the heart awork to examine all the rest.

2. Though he should know very little of us, yet he may from some one particular which he doth know or suspect, cast in a suspicious thought about a mans estate : and so set the jealous heart awork it self to search out more matter against it self. As in case of treason, the least hint given by some one, sets the State awork to examine the bottome of the businesse ; and so to get all out. So as Satan often gives and casts in but a scruple which proves as a theame for the heart it self to dilate

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upon; and the conscience upon enquiry findes matter against it selfe to prove and increase that surmise. Thus in general.

But 2. he may more particular- 2. More ly know much against us to accuse us of, and so frame bills against us out of what he knowes, and this first supposing he had no accessse to our inward parts, and that he had no further way of knowing of us, then men have one of another, it being made the limits of mans knowledge by *God to Samuel, to judge by outward appearance*: yet all those advantages which men have to know one another by, he hath over us more then any man can have, and all more eminently.

For 1. Those spirits can discern all corporeall actions, though not of all men, at once, (for then why should *Satan* travaile up, and down the earth to review all in it?) yet in that distance is proportioned unto them: they understand not onely by *innate inbred species*, but some things *per species acceptas à rebus*. They learn daily. Thus by the Church the good Angels

Angels are said to *learn* what they never knew before of the *mysteries of the Gospel*, Eph. 3. 10. and though those *species* in them, and their manner of knowing corporeal things differs from ours, yet they are analogicall with ours, & we no more know the manner how they should receive, *species à rebus corporeis* the images of all things done by bodily substances, than a blind man can imagine, how men that see should receive in colours: yet this we may be sure of, that all that the senses or mind of man can know, that, they can also: for naturall things are all *debita objecta*, due objects made for them: for they were therefore made to be discerned by intelligent creatures; and if by any, then by the most supreme and intellectuall natures.

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2. They make it their businesse to study men, it is their trade to go up and down and consider men, *Hast thou not considered* (saies God to Satan) *my servant Job?* Satan useth to consider and study men; and as the Apostle exhorts to *consider one another to provoke to love*, so Satan considers men

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to provoke to sin, and to tempt for sin unto despair.

3. He may be privy to our vocall confessions of sins to God, or men ; unto our laying open our own hearts to God in private prayers, or to others in trouble of conscience : therefore so much of the heart as is this way discovered, he can and doth know : And why may not God permit him, and give him the liberty and advantage to accuse us, even of that which he comes to know by this means ? it being for the triall of his servants : especially in case they have returned again to those sins which they confessed, and yet have not forsaken : it is just, that then, as the guilt of former sins return upon us in such a case, so that Satan should be permitted afresh to charge us with them. And that in this case, a man should lose the priviledge of *figillum confessionis*, of the secrecie and seale of confession (as I may so speak.) And if God may permit a man to whom we have confessed, according to Gods own Ordinance, yet to tell things confessed, and to cast them in our teeth, as sometimes it hath fallen out ;

3. He may be privy to our vocal confession unto God.

out ; why may not Satan the accuser of the brethren sometimes be permitted to lay that to our charge, which he onely knew this way ?

4. He is & can be present at all times and places : & so can accuse us :

1. Of all gross sins outwardly committed.

4. He is and can be present at all our more retired actions, and is privy to them, being with us at bed, board, in all companies. By means of this he can accuse us : First,

1. Of all grosse actions done, that are obvious to sense : which indeed are usually the greatest matter of accusation, and doe lie upon us most heavily in such temptations, as *Dauids* murder and adultery did on him : *My sinne*, sayes he, *is ever before me*. And these having pulled a man downe, and put him into prison, and clapt him up, our own consciences then may come in, with all our more privy corruptions, as lesser creditors use to doe : and when once the soul hath by meanes of the accusing one foul act, given way to doubting, then all other privy corruptions joyn and offer themselves to accuse us also : For *they lie at the door* (as *God* told *Cain*) ready for such an occasion.

2. Also

2. Also he may by this be able to accuse us of all deadnesse and drownesse, and neglect in the performance of holy duties, as want of attention, and quicknesse in them, (for these are easily discerned by any one that is observant) and of the want of stirring affections, and also of neglect of holy conference in all companies, and the like. If a godly man were to follow a man up and downe in all companies, how much might he know of a man, and be able to accuse him of ?

3. By such observations he may know a mans bosom-sins. So he knew and observed Judas bosom-sin to be covetousness, and according sorted his temptation to it.

4. By what he sees outwardly of our actions, he can many wayes guesse at inward corruptions, which are the principles of them. He hath all the wayes which a wise discerning man hath, (who should alwayes watch a man, and set himself to study a man, and that hath opportunity to suggest when he pleaseth, on purpose for trial & discovery) all

2. Of deadnesse and drownesse of spirit, and neglect in duties.

And 3. a mans bosom-sin.

4. From what he sees outwardly, he may guesse at inward corruptions.

Prov. 20 5

3 Wayes.

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all the wayes such a man hath to know the heart, Satan hath. And that which *Solomon* sayes of a wise man, that though *the heart of man be deep, yet a man of understanding will fetch it out*, holds true of Satan much more. As

1. by comparing one action with another, one speech with another: so wise men guesse at mens ends in things, and their respects that move them.
2. By gestures. By a cast of a mans countenance and behaviour, men are often discerned; by the like may Satan see into us. Thus *Joab* discerned *Dauids* pride in his command for numbring the people, so as it was loathsome in his eyes. And if *Joab* discerned this by the outward carriage of the matter, how much more might Satan that put in the motives to perswade him to it? The Jesuits bid those of their followers who are to deal with men, when they talk with any, whose minds they would discern, still to observe their eyes, to see what alterations are in their countenances, as through which the mind is transparent; now Satan, he is a good Physiognomist, and he eyes a man.

man. 3. Further, he himself suggesting many motives, and reasons in busines-
 tes, this way and that way, casting in
 many by-ends, and motives to be
 considered by us, he observes how the
 heart comes off at such and such sug-
 gestions, or where it stuck, and what
 suggestion it was that turned a man
 this way or that way, and fetcht him
 off. The Jews might see what moved
Pilate to crucifie Christ, because at
 that saying, as the text notes, *that else*
he was an enemy to Caesar, he gave sen-
 tence: so Satan, when he stirred up
David by proud arguments to num-
 ber the people, he must needs know
 what pride was in his heart.

Now 6. besides all this, how far he
 may have an insight into the *Fancy*, and
 the images therein, which follow and
 imitate the inward thoughts of the
 mind, as the shadow doth the body;
 and also into the *passions*, which are but
 the *flowing*, and *reflowing* of corporall
spirits, and in which the affections of
 the will discover themselves, this I
 leave to others to determine. For the
 present, this is certain, that although
 all the powers of the reasonable soul
 be

3.

6. That he
 may fur-
 ther view
 the ima-
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 passions
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be fast lockt up from him (as we shall shew) and the immediate acts which are immanent in the soul it self, utterly hidden from him; and that, take the soul as it is the immediate subject, and root of them, so *intuitive*, no Devil can discern them, no more then one Angel can discern the thoughts of another; yet *arguitive*, and as they do *transire*, and appear, and are put forth in the body and corporeal organs, outwardly in actions, or inwardly in the images of the fancy or the passions, and so, *quasi in alios*, and mediately they may be very farre discerned, and lookt into by Angels. Which yet will nothing at all prejudice that Prerogative which is given to God, when he is said alone to know and search the heart, but give its full allowance; nor that priviledge which is given to the soule it selfe to enjoy, namely, that *none should know the things of a man, but the spirit that is in man*: as we shall have occasion to shew in the Appendix to this discourse.

Besides, therefore, these advantages
and

Cor. 2.

1.

and wayes of knowledge, somewhat common to us men, each of other, they have a further, and more neare way of knowing the acts of the reasonable powers, the understanding, and will, then we men can have, even as they have also a way of communicating their thoughts to us in a more intimate, close, secret manner: yet still such, as falls short of an *intuitive* knowledge of them: they can goe into a roome further then we; and into a roome which is next the privy chamber, which yet remaines fast lock'd up unto them. As their power in all other things reacheth a degree higher then ours, so in this also. To open this a little.

Those reasonable powers and faculties in us, *the understanding* and *the will*, the immediate immanent acts of which are thus in themselves fast lockt up, being yet in this life drencht in the body, and bodily organs, upon which their working doth depend: As 1. The understanding is joyned to the fancy, which makes *parelli*, and resemblances and shadows

shadows of those thoughts the mind secretly conceives and formes ; so as scarce any thoughts doe stirre, but the fancy imitates them, and acts them as far as it is able. And 2. The will also is conjoynd with the affections which are drencht, and shew themselves in bodily organs and spirits, so as not any motion of the will puts it selfe forth, but more or lesse some affections of the body do stir with it ; and therefore affections are as well defined by their motion in the body, as by the seat in the will it self. As when anger is defined, *ira est ebullitio sanguinis circa cor*, a boyling of blood about the heart ; and affections are but the flowings and reflowings of spirits to and from the heart.

Now both those, both *phantasmes* and *passions*, all Divines do grant that the Devils may know ; and that to know them they have a nearer access to us, then men can have each to other ; yea, and that they may discern them *intuitive*, as we do things which are present before us, how else should they work upon fancy ? and otherwise, there were no diabolically dreams,

dreams, nor angelicall neither, caused by good angels. But we find that a good angel dictated to *Joseph* a great article of faith [*Christs Divinity, and Naiviny*] it was done in a dream; and therefore to his fancy. So they inspired the *Sibyls*, and dictated prophecies as was said. And so the *evil angels* prompted *Sauls* fancy. And this they doe, not by creating new species and images, but *evocando*, calling forth the images there already. For the images of things in the fancy being corporeal species, they can no more beget a new corporeall image, than they can make a body a new. And therefore all the power of the Angels cannot cause a blind man to dream of colours.

And therefore their way in communicating their suggestions to us herein, must be by discerning the *species*, to wit, of all words heard or read, that lie in the fancy already; and so by ordering and composing them, even as a Compositor in printing doth his letters that lie confused afore him into words & sentences, to represent to the readers eye what he would have read by

by him: So he to the understanding, which doth naturally print off and take the impression off from the fancy of what ever is in it, as fast as he doth set them. And by the like reason, that he can call these *phantasmes* forth, and so view the species and image, laid up there already, to set them thus as he pleaseth; by the same reason it must be supposed that he is as able to discern any of them in the fancy at any time, then when reason it self calls upon any of them, and maketh use of them, as it doth when ever it sets it self to think or muse. And these, and all other operations of the sensitive powers they may view and see as truly (for ought I know) and as intuitively, even as we see colours and species of things in the eye of a man. So as these evil angels may, when **G**od permits, get into the head, and see all the images and species in the fancy, and those that are in direct conjunction with the understanding, which it is then thinking and musing of: even as a man doth what images are in the apple of the eye of another man: and so by discerning those
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phantasmies, which the understanding actually then vieweth and maketh use of, he may then judge what the mind is musing of.

And againe, 2. as we discern mens passions when they die and affect the outward parts, as if shame dies the face red, or feare paints it white; so may the angels more secretly discern the motion of them within us, which is the cause of this alteration without; they can goe further then we men can, they can see the inward commotion of the spirits in our inward parts, even in their channels and springs, as in that bodily heart we carry within us, and in the veines and arteries, and so know what affections are stirring. And this is evident by this, in that they are able to work upon the passions also. Now their power of working upon these affections, ariseth from their knowing them, and skill to move and stir those spirits and humours *electrively*, wherein these passions are seated. And herein their power of discerning us, exceeds that in us men, in discerning other men; as

that of communicating their minds to us also doth. For as they can communicate secretly by fancy it self; we but by outward words, and signs to the outward senses of others; so they can discern more secretly what is in the fancy, and not onely what appears in the outward part; which is yet but a room further, that they get into which we men cannot come to; so in like manner their power over our passions doth exceed also, they can feed into the passions and discern the least rising of the tide, the least turn of the stream of affections in our veines, and in the corporeall heart; Satan can discern those lesser aguish fits of passion that accompanies any act of the will which men discern not. As also they can stirre those passions by working upon the humors and spirits they flow in, which men cannot come to discern. But of this great and necessary question as also how by means of this he communicates all his temptations to us more largely in an *Appendix* to be annexed to this treatise.

CHAP. I. Of the

C. H. A. P. IX.

How able Satan is to work upon that third principle; The passions, and corrupt affections: and bring home his false conclusions with terrors.

THUS we have seen how able Satan is to work upon those two forementioned principles of carnall reason, and abuse it with false Majors; and also upon conscience, in laying our sins to our charge, with misrepresentations of our estates. It remains now onely, that we shew, how he can stirre and work upon the passions, and corrupt affections in us, and make use of them: and so set on all those false conclusions [That we are hypocrites:] thence deduced, with hideous and horrid feares, and terrors.

And in respect to these terrours, as he is called a *Serpent*, as was said, for hisights, and cunning reasonings, and guiles: So likewise a *Lion*, of all beasts the strongest. A *roaring Lion*, of all the terriblest, and most terrible

Sect. I.
That Satan can raise up errors.
Isa. 38. 13.

in his roaring: whose *roaring* is therefore often in Scripture put to expresse the working of dreadfulness, and horreur; *The Lion roares* who will not tremble? Amos 3. 8. And (as some have observed, and the *Psalmist* seemes to intimate it) by his roaring he strikes such horror and amazement into all other bealts, and they stand still as exanimated, and he seizeth and preys upon them as he pleaseth. And in this respect also of his working on the passion is it, that those *darts* aforementioned, are principally called *fiery* namely for that dolour, and anguish, and inflammation, and combustion they cause through distemp'ring the affections. Those fears which our owne hearts ingendre within us were but as smoke; the darts of his put a fire into them, and do cause them to flame and blaze. The allusion is to the poysoned dart which the Scythians of old, and other Nations now use in warre, in the blood and gall of Aspes, Vipers; the venemous heat which, like a fire in their flesh,

led the wounded by them with torments the likest hell of any other. Which *Job* also alludes to, *Job* 6.4. *The arrowes of the Almighty are within me. The poyson, or (as others read it) the heat and fervour (we may use both, and read) the hot poyson thereof [drinks up] my spirit,* even as fire preying upon moisture. And what were those arrowes he speaks of there but terrours? So it followes, *the terrours of God, &c.* In the same phrase of which *that Corinthian* is said to have been in danger to have been *drunk up* (as the words ^{καταπο} *signific*) with *overmuch sorrow*, when ^{θη.} Satan had to doe with him, *2 Corinth.* 2.7. and the same word is again used of the devil, *1 Pet.* 5.8. *Seeking whom to drink up.* So that as Satan inflames other members and the inordinate lusts in them, with a superadded natural vehemency and violence; as the blazing tongue which (though of it-self full of poyson) is said to be *set on fire from* *Jam.* 3.16. *hell:* that is, from Satan (who is called *hell*, as in that speech, *the gates of hell:* as the good Angels the noblest creatures, are called *heavens:* *He.* 7.26.) *He:*

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inflaming mens tongues with an overplus of venome and malice, to wound mens names with; even as on the contrary, the holy Ghost did set on fire the Apostles tongues with zeale: As (I say) he doth thus inflame other members, so in like manner he can, and doth put fire into those darts he wounds the conscience with; and thereby augments our fears and griefs, and causeth such disquietments and pangs, as that hell fire as it were begins to flame in a mans conscience. As *Christ* is that *Brazen Serpent*, so *Satan* is that *fiery Serpent*, that can sting us by the guilt of sin.

A Caution.

And here I must bring in the like caution as I used in the former Chapter; namely, that he works not these terrours by immediate impressions upon the conscience, which in that respect is subject to Gods stroke alone, as to his knowledge alone. Which as I intimated, I take to be that other principal part of the drift of those words, *Heb. 4. 11, 12. The word of God is quick and powerfull, &c.* For there he sets forth *Christ* to

us (as was shewed) as a Judge completely enabled for vengeance against us, not onely in respect of an omniscien-
 cy to find us in all our shiftings, but also (because a Judge would not be much feared, if he had onely skill and knowledge, though never so much, to search and find out the guilt and guilt of Malefactors, if he were not armed with power to avenge, and torture them) therefore withall, the Apostles scope is to strike terror into their hearts in respect of that vengeance he can execute: And therefore his aime is to exhort them, not to dally with God, or with his word, in which he had *sworne*, of those that believed not, *they should not enter into his rest*, in the former verse; so as the purport of the words must necessarily also be supposed to be, to shew the dreadfull power of God, and of his Word, in avenging it self upon the contemners of him and it, and not meerly to describe his conscience, and knowing of the heart, but as joyned also with power to pierce as deep in wounding of the soule, as in knowing

of it. Yea, and *that*, so large an illustration of his knowledge is brought in but as a clearer demonstration of *His* power to punish, *who* can dive so deep into our hearts. As from whence we might argue, and feare the stroke of that sword in his hand, whose eyes are so piercing. And accordingly to set forth the dreadfulness of this his power, all those his expressions there used do as fully tend, as to set forth the other; and he likewise useth such a comparison, as both in the nature of the things, and according to the more usuall phrase of Scripture, doth more properly and abundantly intimate this slaying and wounding of mens souls that should be disobedient, by this his sword, then that other of searching the soul and spirit. As 1. This *word*, sayes he, is *quick and lively*, so called not in respect of duration onely, as *abiding ever*; but in respect to working and execution. Things that are exceeding operative, though inanimate, we call *quick*: So quick-silver, which runs through a mans bowels like haile-shot; and so

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oppositely, drugges and drinkes that have lost their virtue, and are ineffectuall, we call *dead*. And in respect to this energy, and power to work upon mens hearts, is that in *Joh. 6. 63.* to be understood; *The words I speak* (sayes Christ) *are spirit and life*, that is, are full of an operative principle. For an active working principle, we use to call the *Spirit*, as the spirit of wine, &c. In that therefore he sayes the word is *quick*, he notes out that *that* word is inspired with a principle, most quick, spiritfull, and active, and fit to work as occasion is, that is, even with the *holy Spirit* who is as the internall form of it. And therefore 2. having thus intimated this internall form of working; he addes *energy*, powerfull and mighty in operation, as noting out that power which flowes from thence; that ability to produce strange effects upon the soul; (these expressions carry report of more then of a skill, and dexterity to search and know the heart onely.) And then 3. he further instanceth in such operations of it, as the effects of that power, which are most dreadful;

as the comparisons he useth doe import. *More piercing then any two-edged sword.* Now as elsewhere the word is compared to an armory of all sorts of weapons, and engines for war and vengeance; *The weapons of our warfare are mighty;* &c. 1 Cor. 10. 4. In like manner here, he more particularly resembles it to a sword, the most usuall, and most terrible of all the instruments of death, which were then in use. The brandishing of which, strikes palenesse and horror into a man ere the stroke comes at him. Which is usually put in Scripture to expresse vengeance, and more especially in the prophecy of *Ezekiel*. And also *Psal.* 7. 13. *If he turne not, God hath whet his sword, and prepared his instruments of death,* that is, to inflict torments, and eternall torments also, as *Deuteronom.* 32. 42. And indeed, whatsoever doth torment, or cause dole, and anguish, is in Scripture called a sword: and the *piercing with a sword*: is used to expresse the most exquisite doleours, as *Luke* 2. 36. *Yea a sword shall pierce through thy soul also*: Speaking to

to the blessed mother of Christ, and of that her anguish and grief, where- with she should be cut even to the heart, when she should behold her Son upon the Crosse. Of whose do- lours upon the Crosse likewise, the same expression is used, *Psal. 22. 21.* when he prays, *Deliver my soul from the sword.* And in this respect the word in Christs hand, is still, when he is spoken of as a *Judge*, compared to a *sword*: and so here. And we may further observe, how thus to strike the more terrour into their hearts in respect of the wounds, and torments it inflicts; he goes further on to exaggerate the dread thereof. He sayes not onely that it is as sharp, but *more sharp*, not then a sword of one edge, but then a two-edged sword, not then some, but then *any* two-edged sword. And further, to shew that he speaks it in relation unto wounding, and anguish, and torment it causeth in the soul, he mentioneth the divisi- on of such parts as are not onely most hid, and inward, in relation to dis- covery (for such the marrow is be- ing covered with the bones, and the

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ligaments covered with flesh) but which are also of most exquisite sense, and the wounding of which causeth the greatest dolour, He saith, it pierceth to the dividing the marrow, and therefore cuts through the bones. For so it must needs be supposed to doe, when it is said to reach unto the marrow. Now the breaking of the bones is still put to expresse those exquisite and unsupportable terrours and dolours of conscience, and woundings of the spirit which a man cannot beare, or sustaine. For when the bones are broken, a man cannot stand nor support himself. And the like is also the cutting of the ligaments, the nerves, sinewes, and arteries, those *ἀγκυραὶ* that knit the joynts, which are the organs of sense and motion. Againe he sayes, it divideth not onely the Soul, that is, the sensual part, the passions of the mind, as wounding them; which creatures, as men and angels *τὸ πνεῦμα*, that is the Spirit also, which is with an emphasis expressed: and his meaning is not so much that it divideth the soul from the spirit (as some have understood it)

it) but the soul and spirit also. It is a two-edged sword, and can at one blow strike through both; this *axe strikes at the root*; at the spirit, which, when wounded, who can bear? saies *Solomon*. And then he concludes *ver. 13.* That, *as before him all things are naked*; So also τετραχλισμένα, that is, they lie with their throats cut, if he but strike them dead, and speechlesse at his feet, as *Theodore* expounds that word, which is translated *opened*. Now thus far, that is, to this *spirit* in man; no created sword can reach; they turne edge at it: but even this, the word reacheth, and that alone. So as the summary drift of all herein, is the same which Christ expressed elsewhere in other words, to exhort them to *fear that God*, whose sword, & powerful word is able thus alone to wound; and *not to fear those who can onely wound and kill the body*, and but reach to the sensual soul that is drencht in it, but cannot wound or kill the *Spirit*, which God alone can do, & no meer creature whatsoever. And therefore in all our thoughts and fears of Satans power of knowing
our

our sins, or troubling or disquieting our spirits (as also throughout this discourse) we are to set such bounds, as that this incommunicable royalty of God, and of his word, may be reserved unentrencht upon; namely, *that he alone knows, and can immediately wound the spirit and conscience*; Both which, at once this place held out unto us, which made me the largelier to insist upon the opening of it.

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But yet although Satan cannot immediately wound the conscience, and make impressions of Gods wrath upon it: (for as no creature can shed abroad Gods love, and cause the creature to taste the sweetnesse of it, so nor the bitternesse of his wrath, but God is his own reporter of both.)

Yet, 1. When the holy Ghost hath laskt and whipt the conscience, and made it tender once and fetcht off the skin; Satan then, may fret it more and more, and be still rubbing upon the soare, by his horrid suggestions, and false feares cast in.

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And 2. He can by renewing the experimentall remembrance of those lashes, which the soul hath had from

the Spirit, amaze the soul with feares the remembrance of
of an infinitely forer vengeance yet to come; and shew representations of those
hell fire in their consciences, from those real glimpses they have already impressed
felt in such a manner as to wilder the soul into vast and unthought-of horrors. by the Spirit, he can amaze the soul

And then 3. He can bring home afresh
all the threatnings that are thundred with feare
forth in the Word against hypocrites, and men unregenerate, and of worse.
and discharge them all with much violence, and noise upon a poor doubting soul. 3. He can
He can and doth present, bring home all
and shew his prisoners those terrible the
chaines, and racks, and other instruments of death, as the Psalmist calls threat-
nings against hy-
pocrites, &c. Ps. 7. 13.
them, which God hath prepared against sinners, and hath stored up in that great armory of his Word, which
he hath in a readinesse to revenge all
disobedience, 2 Cor. 10. 6. With the
ratling of which chaines, &c. Satan
can make a noise in the conscience
of a poor sinner, to affright him.
Which he is the more enabled to do,
out of experience of such terrors in
himself: Being bound up in chaines
ever.

everlasting, under darknesse, to the judgement of the great day. Jude 6. And as a son of consolation, and child of light is enabled to comfort others the more, by the comfort wherewith he hath been comforted of God: So this Prince of darknesse is the more powerfull to terrifie weak consciences that are ensnared with the cords of their own sins, by reason of the terrors which he hath received from the Lord. And therefore in Scripture, as a power in sin is attributed to him, so the power of death, as Heb. 2. 14. Where by death is meant not so much that bodily as that eternall death, to which, as the proper punishment of sinne, the guilt of it doth bind us over. Which power of his is not that of the Judge in sentencing to death, or casting men to hell, which is a speciall flower of Christs Crowne; who Revel. 1. 18. hath the keyes of hell and death at his girdle; and of Gods, who is therefore onely to be feared, because he onely can cast body and soul into hell. Nor is it as if he were the maine tormenter, and executioner of mens souls, after that

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great day, seeing that they are to be tormented by that fire which in common, *was prepared for the devills themselves.* And who is it that doth torment them? It is therefore principally meant, 1. of that power and advantage he obtained over sinners, when he had seduced them; so, as to come boldly as a pleader against them, enabled with authority to urge Gods righteous law and word, and to call upon, and to provoke his justice to condemn poor sinners, and adjudge them unto death: untill Christ that righteous advocate dispoiled him of those his pleas and power, by that satisfaction of his, which before, the law had put into his hands; and so *He destroyed him that had the power of death*; enervating all his pleas and terrors. And 2. the meaning is, that as he hath this power in Gods court over the sentence of *death* upon poor sinners, so also in our consciences to urge the law upon us, and to plead all that the *Law saies against them that are under the Law*, and to put us into the feares of that death threatned therein: and to encrease in us the feares
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of that death, by presenting to us the terrours of the Law, unto which in respect of naturall conscience, men of themselves are *subject all their life long*. And unto this latter power, hath that *power of death* there especiall reference, for those words, *and deliver them who through fear of death were subject to bondage all their life long*, follow in the next verse 15. And because the children of God, whilest in this life, as they *know but in part*, so they *love but in part*, and so far as *love* remaines imperfect, so far *fear* which hath torment, keeps possession, For it is perfect love (onely) that casts out (all) fear. Hence therefore, so far as slavish fear remaines, so far they may be subject to be terrified by him, that hath power of death, and that over all those that are in any degree subject to the fear of it whilest in this life.

John 4.
18.

4. He can And 4. He can immediately, by excite the his own power, stirre the passions of passions of fear and grief, &c. excite them beyond nature, as the winds can raise the billowes in the sea, and make the floods to make a noise; so can he a tumult

tumult in the affections, and put all the soul into an hurty, and violent perturbation. He is the *Prince of the airy* part of the little world in man, as well as of that elementary region in the great world; and so can raise unnaturall storms, and vapours that shall darken reason; and cause such thunders and lightnings, as shall hurle all into a black confusion; such, as if hell and the soul would presently come together. And though it is true, that he cannot turne the streame and current of our affections back, (God onely can turne this Jordan back) yet he can drive them faster, and cause them to swell above their naturall channels; that as a man possesse hath the strength of ten men in him; as that man *Luke 8.19.* So shall the affections have, that are blown up by him. As we may see in *David*, what a strong mind do we find in him, so needlesly to number the people? 2 *Sam. 24.* againe all reason, as well as religion, and the perswasion, yea opposition, not of *Joab* onely, but others also of his Counsellors, *The Captaines of the host;*

host; a man would wonder, that a man so holy and wise should be so transported to do an act so *foolish* as himself saw afterwards, *I have done very foolishly*, saies he, ver. 10. yea, and so grossely sinfull, as that it was *abominable* in the eyes of *Joab*, 1 Chr. 21. 6. (one that seemeth by his other carriages to have had but nature in him.) But the Devill was in it. So ver. 1. *Satan provoked David to number the people*, by raising up such an affection and inclination in him. The like appeares in the affection of love, which how strongly hath Satan drawn forth in some, even to madnesse, towards such, as before, and also after his fascination was overpast, they have loathed and hated above all others, is evident in stories by many instances And as he can raise up other passions in us, so also feares, and terrours, jealousies, and distrusts. *To feare where no feare is.* And thus he handled *Saul* (when God left him to him:) *An evill spirit from the Lord troubled him*; or (as most reade it, and our margent varies it) *terrified him.* 1. *Samuel*

16. 15. And in the raising up of these affections of feare, and the like; he workes more then simply *morally*, that is, then by bare propounding such objects as shall move them; (which men onely can doe) but further also, *Physically*, by stirring such humours in the body, which such passions doe act and stirre in. And so those humours in the body, which shall put a man into a timorous and trembling disposition, he can *electively* work upon, as he pleaseth: And then also he can disturb the *phantasmes* in the head, the organ of the understanding; as in him, *Luke 8.35.* who through Satans working is intimated, *not to have been in his right minde.* And when he hath thus distempered, and disordered all in a man, and put a man to such disposition to feares, &c. then he comes with his suggestions, and speaks nothing but of wrath, and terrours, and of the threatnings, and of the hainousnesse of a mans sins, the fearfulness of Gods wrath, unto that conscience that is troubled: and then (look as when a mans choler is up, every

ry small thing provokes him; so now
 when fear and melancholly are exci-
 ted,) every suggestion, every surmise
 doth strike the soul through and
 through, with horrid feares and jea-
 lousies. And thus, though not im-
 mediately, yet through the meanes
 of these mists and vapours, and fogs
 raised, which environ and darken this
 Sun, he works upon the conscience,
 and therefore we see by experience,
 that he prevails most in this sort of
 temptations with melancholly tem-
 pers; who dwelling in dark shops,
 he much deceives with false colours
 and glosses. And when once affecti-
 ons are up, and do cloud the mind,
 then multitudes of troublesome
 thoughts arise, and every suggestion
 suitable to that passion takes, and
 prevails with a mans spirit; as ap-
 pears by that speech of Christ, *Luke*
24:38 *Why are ye troubled (or afraid)*
and why do thoughts arise in your heart?
 Passions, like to heavy weights hung
 upon a clock, do not onely make
 the wheels, the thoughts, move fa-
 ster; but also pervert them, and wrest
 them the wrong way: so as to a heart
 thus

thus distempered, all things come to be presented amisse; even as to a blood-shot eye all things seem red. In a word, as he deludes his Enthusiasts by setting on, and backing their false opinions, and illusions with joyes and ravishments of spirit (which differ as much from the joyes of the holy Ghost which are *unspeakable* and *glorious*, as heaven from earth :) So he can, and doth back his false reasonings, and accusations to holy men about their estate with abundance of terroure and disturbance, which also differs as much from the impressions of Gods wrath made immediately by the spirit upon the conscience, as those joys are found to be.

CHAP.

C H A P. X.

The conclusion of this discourse about Satan : Seven advantages in common, Satan hath over us, in all those forementioned dealings.

AND for a generall conclusion to this, and all the rest of this discourse about Satans working on us, I will but onely mention some of those great and many advantages, he hath in all these his false reasonings and accusations over us, for to set them on, and to fasten his slanders and false conclusions thence deduced, and to perswade the mind of them. Which I therefore bring in here, as being common to all those particulars which have been related.

Sect. I.

I. Advantage that he can and doth suggest frequently and familiarly.

First, it is no small advantage, that he can familiarly, and frequently suggest them again and again unto us. The frequency of any thought that comes in again and again, that lies by us, and haunts us, hath secretly the force of an argument to perswade us to think it is so. We use to say

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[I have thought so again and again.]
A cunning flatterer, that is continually suggesting, and taking all hints and occasions so to do, may at last put hard to work out a near and a dear friend, and to make one jealous of him. As the Judge yielded to her importunity, *Luke 18.5.* so is the mind apt to yield to a suggestion that haunts it, and importunately presents it self, yea though it be to passe a false sentence against a mans self.

And 2. He can also, and doth represent a multitude of reasonings, and considerations together at once, all tending to confirm the same persuasion. He will sometimes bring in a cloud of witnesses, and instances to prove us hypocrites, and environ the mind round about with them, that look which way it will, it sees nothing else. As he represented to Christ, *All the glory of the world in the twinkling of an eye.* So he can do a mans sins, &c. That a man shall have a generall prospect of them, and see nothing else, look which way he will. And what force this must needs have to prevaile with the mind and judgement

Sect. 2.

2. That he presents a multitude of false reasonings, &c.
At o. ce.

ment to assist, experience shews. As when a man doubting of a truth in a thing controverted, reads an opposite party, presenting all that can be said for the other side alone, it often staggers him, and for the present wins and gains his opinion to that side, till he reads and considers what is said to the contrary: yea though a man is confirmed, and settled in the truth, yet sometimes a man shall have an army of arguments on the other side, come in upon him, so ranked and ordered, as for the present shall shake and stagger him: and so it must needs be in the agitation of this great controversy about a mans estate, when Satan shall muster and marshall up an army of objections at once together, & not scatteredly; as he is able to do.

Seet. 3.

3. That he can hold the mind and the intention of it to them alone,

And 3. He is able to hold the intention of the mind so to them, as to keep off all that which should any way comfort; he can turne down that column in the leaves of our heart, where in grace or any thing that may comfort is written, and turne over one ly, and hold our eyes fixt to read

nothing but that other wherein our *Errata's* and ſins are written; ſo as to cauſe a mans ſoul to forget all good, as Lam. 3. 17. the Church in deſertion is ſaid to do, and to forget his own mercies, as *Jonah* ſpeaks; he can multiply ſuggeſtion ſo faſt, and come in with ſuch a tempeſt, that as *Job* complains, *Job* 9. 17. he will not ſuffer them to take breath: and therefore the Apoſtle calls them the buffettings of *Satan*, 2 Cor. 12. becauſe like unto buffettings, they come in, thick and three-fold upon a mans ſpirit; ſo as a mans ſpirit cannot take breath: he raines down temptations ſometimes, not by drops (as in ordinary-raines) but by ſpouts (as mariners call them, when a cold melts (as in hot countries) ſuddainly, and falls by whole ſale, and often ſinks a ſhip) *He breaks me with a tempeſt*, ſayes *Job*, in the place forementioned. He ſpeaks it of God, but ſuch like tempeſts *Satan* alſo raiſeth.

4. He addes weight to his lying accuſations, and falſe reasonings by an imperious and obſtreperous affirmation

that so it is,] he suggestts not reasons onely, that are fitted to perswade, but sets them on with words of affirmation therewithall suggested : and so, like as in reasoning, a weak spirit is oftentimes born down by a stronger, not by force of argument so much, as by strength and violence of spirit ; (for many when the *iron is blunt*, and their arguments *want edge*, put to the *more strength*, as *Solomon* speakes, *Eccles. 10. 10.* and so prevaile) and so doth Satan ; he being a spirit of greater strength then ours by creation ; and guilt also, further weakning us in arguing with him. Cunning pleaders may so argue the case, with such violence and confidence; that as *Socrates* said when his accusers had done, that if he had not been very innocent, he should have suspected himself guilty : how much more, when the accusation shall fall upon persons that are so guilty, as we all are, and the thing also impleaded be that which we are already suspicious of ? What a man already feares, he easily believes, as what a man hopes, *quod metuunt, facile credunt.* We see, that there falls

out

out often in opinions, a pre-conceit which exceedingly swaies the mind ; a giving of mind that such a thing is so or so, and in such a case *Satan* can strike in, exceedingly to strengthen such a conceit. This I take to be implied in that phrase, 2 *Thes.* 2. 1. where the Apostle gives warning they should not be troubled *neither* [by spirit] *nor by word, to think the day of judgement was at hand* : by spirit he meanes a pretence and opinion of some revelation, concerning something which a mans own private conceit and imagination inclined him so to think ; thus 1 *John* 4. 1. *Spirit* is also taken. And thus oftentimes when *Satan* perceives the mind inclined to think so or so, he addes weight unto the ballance: and so a man is given up to the efficacy of delusion. As we see in those false Prophets which the Apostle there speaks of, when he saies, *Believe not every spirit, because many false Prophets are gone out into the world*. Thus likewise those false Prophets in *Micah* became confident of the truth of their prophecies, *that walk in the spirit, and in falsehood*,
I 3 saies.

sayes the Prophet, *Mic. 2. 11.* They took up such conceits, and the devill he joyned the ewith, and confirmed them in them. Now as Satan by false revelations confirms Enthusiasts in their opinions and conceits : so he joynes with the jealousies of believers, and puts weight into the ballance, strongly swaying them to judge amiss of their estates.

Sect. 5. And 5. in that, he (as was said) back-
 5. That his eth his false conclusions thence de-
 reasonings duced, with *terroures*, &c, this be-
 are backt comes an argument to sense ; and
 with sense such arguments do exceedingly carry
 of terrors, on the judgement in our opinion of
 things. A conceit that comes in with
 joy, we are apt to conclude is true: and
 so in like manner what comes in with
 terror : such impressions are as it were
 a seal to what is suggested, to confirme
 it. And as the holy Ghost *sealeth*
his instructions, Job 33. 16. with im-
 pressions of joy, &c. so doth Satan
 his temptations with impressions
 of feare and disquietment. If a man
 hath a dreame with any strong
 impression, a man is apt to give
 heed to it, to think there is some-
 thing

thing in it: that which made *Nebuchadnezzar* think there must needs be something in that of his, *Dan.* Chapter 2. and Chapter 4. when yet he had forgot what it was, was, that it made *him afraid and his thoughts troubled him.* ver. 5.

A 6. Advantage is, that he suggests *Sect. 6.* and works all these impressions undiscerned at all by us to be from him, *6. That he suggests all undiscerned by us.* so, as we know not but that they are our own thoughts, yea sometimes think that they be from the holy Ghost, working as the spirit of bondage in us. This is also an exceeding great advantage. As it would be to an enemy to have gotten the opposits own watch-word, their own colours: this causeth us readily to yield and open the gates to him. And though when the temptation is over we perceive his delusion in it, yet still, because we cannot discern his suggestions from our own thoughts when upon us, when we are in the mist and eclipse, therefore he can come again and again with the same temptation, to day, and to morrow, and the next day, and we

perceive it not : which if we did we should not listen to it, no more then we would to one who had formerly deceived us. Thus *Ahabs* Prophets knew not that Satan was a lying spirit in them, for saies one of them to *Micah*, *When went the spirit of God from me to you?* Those strong delusions, *2 Thes. 2. 10.* could not have prevailed upon their minds to have believed a lye, had it been discerned by them that Satan had suggested them. Peter knew not that Satan did by him tempt his Master to spare himself; which yet Christ perceived, and therefore called him Satan.

Sect. 7.

7. That his suggestions cannot be avoided.

Last of all, a man can no way avoid his suggestions, nor subdue himself from them; neither can any any take Satan off from a man but God, He must rebuke him, none else can. A poor soul fights with Satan in this darkness, like unto a man that is assaulted by one that carries a dark lantern, who can see the assaulted, and how to buffet him, and followes him where ever he goes, whereas the poor man cannot see him, nor who

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who it is that strikes him, nor be aware how to award the blow. Therefore the Apostle when *buffetted* by Satan, knew not what to do, but onely to have recourse to God by prayer: for he could no more avoid or run away from those suggestions, then from himselfe. Nor could all the Saints on earth any other way have freed him: none, till God should cause him to depart.

CHAP. XI.

The second general head: The cases wherein God leaves his unto this darknesse. First, three cases extraordinary.

HAVING dispatcht the efficient causes of this darknesse; The causes *Physical*: I now proceed to the causes wherein, and ends for which God leaves his children to such a condition; The causes *Morall*. The second general head I propounded to be handled: and

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they

they are either *extraordinary* or *ordinary*.

I. Extraordinary.

First, *Extraordinary*; as,
First, out of his prerogative.

Secondly, in case he meanes to make a man eminently wise and able to comfort others.

Thirdly, in case of extraordinary comforts and revelations.

Sect. I.

I. Out of Gods sole prerogative.

First, What if God will use his absoluteness, and prerogative, in this his dealing with his children? and proceed therein according to no ruled case or president: This he may do, and (as it is thought) in *Jobs* case he did; who is thought by some, to be set up as a type among the Gentiles of Christ at his crucifying, who was to be left by his Apostles, forsaken of God, &c. and though *Jobs* desertion began but with his estate, children and body, yet it pierced further in the end, and seized upon his spirit, this we read nowhere of him, yet was seen in Gods withdrawing himself in the comfort of his presence, and in Satans making him a Butt to spend his arrowes on. And yet although the Lord had cause enough against him,

him, yet no cause (as I remember) is pleaded: But it is resolved into an extraordinary dealing, wherein God took a liberty to glorifie himself, by singling out one of his stoutest valiantest champions, and setting him hand to hand to wrestle with the powers of darknesse; and because Satan was (as it were) not hard enough for him, *he turned enemy himself*, Job 13. 24. None more just then he before, the Lord you know glories in him; none ever led a stricter life, reade Chapter 31. no man kept more in awe, and that by fearing such a desertion afore-hand. Which was the onely way to prevent it, (for what a man feares he prayes much against) which he expresses, when complaining, he sayes, Chapter 4. 25. *That though he feared it, yet it came*, implying that it was not ordinary, nor indeed is it so: and although Job justifies himself too far, yet this was it which made him so stoutly to plead his own cause, that he could find no president, no ruled case of the like proceeding. And therefore *Elihu*, who took both Gods

part

part and *Jobs*, and stept up as a moderator, and as one *in Gods stead* to decide the matter, resolves it most of all into Gods prerogative, though not without *Jobs* desert; (yet not such, as according to which, God ordinarily proceedeth, not so severely with others;) as appears by the 34. Chapter: and to that end he set forth Gods greatnesse, in the 36. and 37. Chapters. And thus also God himself when he came to plead with *Job* about it, and to shew him a reason of it, he onely tells him how great a **God** he was, and therefore might do as he pleased; and useth no other arguments in the 38. 39. 40. 41. Chapters. God indeed never wants a cause, nor doth deal thus where sinne is not; yet, as is said of the young man, that he was blind, not *for his sinne, nor his parents*, (yet not without it) *but for the glory of God*, it was an act of Gods prerogative: so here. God hath higher ends of glorifying himself in the patience, the victory, and the conquest of such a Champion as *Job* was; and of confuting the Devill, who accused him

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him of *serving God for nought*, the
falseness of which to demonstrate,
God tries conclusions with him; as
also to confute the opinions which in
those days were generally received, (as
may seem by his friends arguings, and
also by *Psal. 73.*) That godly men did
prosper, and flourish outwardly accor-
ding to their godliness: for these and
the like reasons God did it. However
Elihu gives *Job* this good and reason-
able counsel, to make this use of it, to
search into his sins, Chap. 34. v. 31, 32.
And God might well take liberty to
deal thus with *Job*, because he could
make him amends, as afterward he
did, in restoring double to him; and
indeed it was but the concealing a
while of his love, as many parents love
to doe by their children, and yet to
shew it the more in reall effects, as
God even then did, in making him
more then a conqueror.

A second case extraordinary is, when
he intends to make a man a wise, able,
skillfull, and a strong Christian; *Wise*,
namely in this, which is the greatest
learning, and wisdom in the world, ex-
perimentally to comfort others.

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This may seem to be the reason of this his dealing with *Heman*; *Heman* was brought up in this school of temptation, and kept in this forme *from a youth*, Psal. 88. 15. He was put soon to it, and so deep lessons had he set him, as he had like to have lost his wits as he sayes there; yet in the end, when God raised him up again, this *Heman* (who lived about *Dauids* and *Solomons* time) is reckoned among the wisest of his time, and one of the four that were next to *Solomon* for wisdom: 1 *Kings* 4. 31. So that great Apostle was a man exposed to the same combats that others were; he *was buffeted by Satan*, 2 *Cor.* 12. filled with inward terrors, as well as those without: what was this for? Not so much for any personall cause of his own, as to make him able to comfort others: 2 *Cor.* 1. 4, 5. For that comfort which answereth a temptation in one mans heart, will answer the same in anothers: when temptations have the same wards, that key which unlockt one mans bolts, will serve and answer to anothers.

It is not every word that will comfort

fort a weary soul, but onely a word in
season, ver. 4. of this 50. of *Esay* ; that
 is, which is fitted to the parties case :
 now, who are they who are furnisht
 with such apt, and fit, and seasonable
 considerations to comfort such, but
 those who have had the same tempta-
 tions, and have been in the like di-
 stresses ? This art of speaking peace,
 and words of comfort *in season* is the
 greatest wisdom in the world ; and
 is not learnt but in *Hemans* schoole.
 Temptation was one of *Luthers* ma-
 sters. And therefore of all abilities of
 the ministry, Christ in this Chapter
 instanceth in this, ver. 4. and calleth
 the tongue of him that is able to
 speak *seasonably* to weary souls, the
 tongue of the learned : and therefore
Job 33. 23. to raise up one whose soul
 drawes nigh to the grave, is laid to be
 the work of one of a thousand. Which
 is easily granted, if you consider the
 danger of such a distresse : In Sc i-
 pture it is called the *breaking the*
bones, *Psal.* 51. because the strength of
 a mans spirit that should uphold it, as
 the bones the body, sinks within him ;
 now to be a bone-setter, is not every
 mans

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ζετε.

mans skill ; he must have speciall art
and cunning ; and withall a Lady's
hand (as we use to say) that is, meek-
nesse and pity ; which also are never
kindly, but when we have tasted the
like, or may fear the like, *Galat. 6. 1.*
The **Apostle** commands them to set
such an one in joynt again, (as the
word signifies) *lest thou also be tempted* ;
and it is the work of one that is spiri-
tuall, *You that are spiritual restore such
an one.* It requires skill to get out eve-
ry shiver, to meet with every scruple,
and set all straight again. It is also
called the *wounding of the spirit* ; so
Solomon, a wounded spirit who can bear?
Prov. 18. 14. As the power of sinne
wounds, so the guilt also ; and the
one as incurable as the other : and it
being the *spirit* of a man which is
wounded, that which must heale it,
must be something dropt into the
heart, that may come at the spirit ;
and there are to be peculiar elective
plaisters to heal these wounds, because
these wounds are often differing ;
some objections there are, that often
the learnedst men never met with in
books ; and *Satan* hath devised methods,

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Eph. 6. of tempting souls deserted, which he useth again and again : and a man shall not know those depths, and fathom them, unlesse he hath been *in the depths* himself, as *Heman* speaks ; and then he shall see such *wonders of God in those deeps*, which none else ever saw, and thereby gain such wisdom, as to be able to encourage others by his example, to trust in God and call upon him. So *David*, *Psal.* 32.5,6.

The third case extraordinary, God doth desert in case a man hath had, or is to have from God an abundance of revelations and comforts.

First, in case he hath already had a-bundance of revelations from God. As after that glorious testimony given to Christ at his Baptism, *This is my beloved Sonne, &c.* *Mat. 3. ult.* Then *was Jesus led aside to be tempted*, *Mat. 4.1.* He points out the time to this very purpose. In like manner doth God often deale with the members of *Christ* for the season and time of their desertions and temptations. This was also that great Apostles case, *2 Cor. 12.7.* *Lest I should be exalted above*

above measure, through abundance of revelations, a messenger of Satan was sent to buffet me. That which he calls there *the thorne in the flesh*, that prickt him, is meant rather I think of a *desertion*, and leaving him to distress of spirit, then of a *lust*: For his scope is, *to glory in his afflictions*, v. 9, 10. Now if it had been a lust, it had not been a thing to have been gloried in: Again, it was a *messenger of Satan*, which imports something externall; and it *buffered* him, he was a meer patient in it, as a man buffered is; in the exercise of lusts, our spirits are active; and besides, he prayed, it *might depart*, which phrase would seem to note out something externall. God had took him aside into heaven, and spoke wonderfull things to him, and when he comes down again, Satan must take him to task, and batter him; the flesh would have grown proud, if it had not been thus beaten black and blew; He had been in heaven, and heard the language of Angels and Saints; *things not to be uttered*: and now he must heare by Devils the language of hell. This buffering I

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Secondly, before God doth dispence great revelations and comforts, he doth sometimes desert. And as before great distresses, which he means to lead his children into, he fills their hearts with joy unspeakable, and glorious, to strengthen them against the approaching conflict: (thus God to hearten his Son against that great agony in the garden, and combate on the Crosse, transfigureth him on the Mount first:) so on the contrary, sometimes before great revelations and comforts, to make them sweet and the more welcome, God useth to withdraw himself then most; thereby preparing the heart for them: as Physitians do the body for cordials. The greatest spring-tide of comfort comes in upon the lowest ebbe of distresse. Distresse enlargeth the heart, and makes it thirst after comfort the more, whereby it is made more capable of consolation: For that rule holds usually true, *2 Cor. 5. That as sufferings abound, so comforts shall abound also.*

CHAP.

C H A P. XII.

The cases ordinary, wherein God doth leave His in Darknesse.

A general
rule pre-
mised :
That God
is various
in these
dispensati-
ons.

NOW secondly, we come to the more ordinary cases, wherein God dispenceth this darknesse. Ere I name particulars, I will premise concerning them this generall rule. We shall finde, that God goes not constantly by the same rule in the dispensation of them : so as no man can say, that in such & such cases, God will and doth certainly desert men, or that he alwayes doth so : but is various in his dealings herein. For some men he leaves for a while in darknesse, in, and upon, and immediately after their conversion ; their sun riseth in an eclipse, and continueth so till noone, yea till their night : on the contrary, towards others sometimes he never shines in more comforts on them then at their first conversion : again, some he deserts upon a grosse sin committed ; to others he never reveales himselfe more at any time, then

then after a grosse sinne humbled for,
and repented of, thereby to shew the
freenesse of his grace. So likewise,
some that have lesse grace, and have
lived more loosely, he fills their sails
at death, and they have *abundant*
entrance, with full sail into the *King-*
dom of *Christ*; others that have
walkt more strictly with God, and
whose ends you would expect should
be most glorious, he leaves to feares
and doubts; and their Sun doth set in
a cloud.

And the reasons why God is thus
various in these his dealings, is both
because spirituall comforts tend not
simply *ad esse*, but *bene esse*; not to the
absolute being of a Christian, but to
his comfortable well-being: and
also because in respect of their dis-
pensation, they are to be reckoned
in the ranke of temporall rewards;
and though light and assurance is
not an *earthly*, but an *heavenly*
blessing, yet it is but a *temporary* bles-
sing; and therefore as the promi-
ses of other temporall good things
are not absolute, no more are the
promises to give assurance to a belie-
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ver absolute, as those to give him heaven and salvation are. Therefore likewise on the contrary, darknesse and distresse of conscience is but a *temporall* chastisement, as outward crosses are; differing from them onely in the matter of them; the one being conversant about things of the outward man, this of the inward, namely, a mans spirituall estate. Hence therefore in the dispensation of both, though God alwayes goes by some rule, as in all other dealings of his; yet so as he varies and deales differently with his children therein: as he doth in dispensing outward prosperity and adversity, *Setting the one against the other, to the end that man should finde nothing after him, as Soloman sayes, Eccles. 7. 14.* that is, gives such crosse and contrary opposite instances in both kindes, that men might not finde him out in these wayes, of trace him, as the phraze is, *Rom. 9. ult.* not so, as to say certainly and infallibly, what he meanes to doe in such and such cases. Indeed in the world to come he makes even with all the world, how differing soever his dispensa-

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tions of rewards or punishments have been here; and what is behind-hand to any one, he then payes with respect to what they have received. Thus in matter of spirituall joy and assurance, God may vouchsafe it to one that hath not feared and obeyed him so much, as one that walks in darknesse: but then if any one hath received more earnest pennie aforehand, and hath not walked answerably, God considers it as an aggravation of his sin, as he did in *Solomon*, whose sinne is aggravated by this, *1 Kings 11.9, 10.* that he sinned against God, who had appeared to him twice: Otherwise, if these comforts make a man in any proportion to such cost, more fruitfull then others are, I see not but that God, who crowns his own graces, will reward them the more; this being one meanes sanctified to some, to work more grace, as afflictions are to others. Thus it is in like manner in desertings, and distresse of mind, they being a temporall punishment, God is as various in them: So as one of more grace, or whom God intends more grace unto, shall be afflicted and forsaken,

I Cor. 4.
9, 10.

taken, when one of lesse shall *reigne as King*, as it is said of the *Corinthians*, in case of worldly prosperity: So he shall have peace and liberty of minde, triumph over Satan, and hell, and discomfort; when Apostles in comparison, that is, men eminent in grace, are in respect of spiritual conflicts made *spectacles to angels and men*.

This rule premised, the ordinary cases follow.

I. Case.

In case of
carnall
confi-
dence;

First, in case of carnall confidence: thus *Psal. 30. David* had been in great distresse of minde, for a while, as appeares by what is said ver. 3. and 5. that *though heaviness be over-night, yet joy cometh in the morning*, and in this sun-shine *David* looks about him, and sees never a cloud appear in view that might again eclipse his comfort, then he grew confident upon no other ground but present sense, thinking it would alwayes be so with him; and so trusted in that comfort he had at present, as if now he could never have been troubled so again, (as in such cases good souls are apt to think) *Now I shall never be removed*, sayes *David*; this was carnall confidence, and God

to confound it hides himselfe againe.

ver. 7.

Now carnal confidence is either,

First, when we trust to false signes **Carnall**
 shuffled in among true, which is inci- **confidence**
 dent even to believers that are in the **in three**
 state of grace, and have good eviden- **things.**
 ces to shew for it, who yet together **2. In true**
 with those sound evidences, do often **sting to**
 take together many other signes that **false signs**
 are but probable, yea, and which are **together**
 deceitfull, and but common to hypo- **with trues**
 crites: this we are apt to do, to take
 many things as infallible signes which
 are not: As many are said in *Daniel*,
 to cleave to the better side by flattery:
 in a mans heart, many false signes
 will come in, and flatter a man, and
 give their testimony, & speak the same
 thing true evidences do. Now God
 to discover which are false and which
 are not, leaves a man: and then he
 will find all his false signs to leave him
 as flatterers use to do, and to be but as
 rotten teeth among those which are
 sound and whole, to faile and disquiet
 him, like reeds that break when any
 presse is put to them, and so to run in-
 to his hand.

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Or,

2. Putting too much confidence on signes. Or secondly, when we put too much of our confidence upon signes, though true, and trust too much to comforts and former revelations, and witnesses of Gods Spirit, and to our graces which are all but creatures, acts of God upon us, and in us; wherefore we let all the weight of our support to hang on these, God in this case often leaves us, *That no flesh should rejoyce in his presence.*

3. When we neglect going to Christ. Or thirdly, when we think graces and comforts are so rooted in ourselves, that we neglect God & Christ for the upholding, increase, and exercise of them; then God withdraws the light of these, that we may have recourse to the spring and well-head. And too much confidence in the power of inherent grace, caused Christ to leave Peter to the power of sin, so the like confidence also in the power of grace causeth God to leave us to the guilt of, and terros that come by sin.

2. Case. The second case. For neglecting such precious opportunities of comforts and refreshings as God hath vouchsafed as for the neglect of holy duties wherein God did offer to draw nigh

us, the Sacraments, Prayer, &c. So *Can.*
 5. 4, 5, 6, 7. Christ stood at the doore
 and knockt, that is, moved the heart
 of the Church there to pay, or per-
 form the like duty in which he useth
 to come into the heart and visit it; he
 offered to assist her, and began to en-
 large and prepare her heart, but she
 made excuses: upon this, Christ went
 presently away, onely he left behinde
 him an impression, a *sent* of himsele
 in her heart, v. 4, 5, 6. enough to stirre
 her up to seek him, in the sense of the
 want of him, as in desertion God useth
 to do.

Thirdly, in case of *not exercising the*
graces which a man hath, not stirring
 them up, &c. when Christians are as
 it were between sleeping and waking,
 which was the Churches condition
 in that *Cantic.* 5. 2. then also Christ
 deserts. To performe duties with the
 inward man half awake, as it were,
 and half asleep, *to pray as if we prayed*
not; (as on the contrary, we are to
use the world as if we used it not.) Thus,
to doe the work of the Lord negligent-
ly, this provoketh God to absent
 himsele, as he did there, *Cantic.* 5. 2.

3. Case.
 For not
 exercising
 graces.

And so 2 Pet. 1.9. *He that lacketh these things, that is, useth them not, neglecting to adde grace to grace, (as the former words expound that phrase, and it agrees with the like elsewhere used: as Mat. 25.29. He that useth not his talent, is said not to have it. To him that hath shall be given, and from him that hath not, &c.) A blindness soon falls on such a man, and he forgetteth all that ever he had (as was opened afore.) And indeed there is no reason that a man should have present comfort of future grace when he neglects the use of present grace. Esay 64.7. God complained that there was none that stirred himself: and for this, God was wroth. Whereas otherwise, ver. 5. God meeteth with him that worketh righteousness, & rejoiceth in him that rejoiceth to work righteousness, God meets such and rejoiceth with, and drawes nigh unto them: but others, that stirre not up themselves, God rouseth and stirreth them up by terrours, *He that walketh according to this rule, peace be on him* Galat. 6.16. not else. Though comfort is not alwayes the present need*

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any fruit of righteousness, yet it is never without it.

Fourthly, in case of some *gross sinne* committed *against light, unhumbled for, or proved scandalous, or of old sins long forgotten*: I will give instances of each particular. 4.

First, for some grosse sin committed *against light*. An instance for this is *Against* 1.
David. Who, though he was a man *light*.
after Gods heart, yet we meet with
him often complaining, as one that
was frequently in these desolutions:
amongst other times, once in the 119.
Psalm. v. 25, 28. where *his soul cleaveth*
unto the dust, and is even at deaths
door, for he sayes, *quicken me*, he
meanes it in regard of the sense of
Gods favour, which is better then life,
which also is the meaning of that
phrase, that his soul did *cleave unto the*
dust, that is, was brought to the apprehension of death, therefore *Psalm*.
119. 15. Christ upon the Crosse (of
whom the Psalm is made) cries out,
that *God had forsaken him, and brought*
his soul to the dust of death: and David
sayes here also, that *his soul melted, and*
was dissolved, even all the powers

of it were loosned, and failed within him at the sense of Gods wrath, even as wax melts before the fire; ordinarily we finde in Scripture no such eminent desertion, but we finde the cause of it not far off, if we read on: so here, in the 29. ver. *Remove from me* (sayes David) *the way of lying*. He points to the soare of his heart, and wherein his grief lay. David among other corruptions, had a lying spirit, in the 1 Sam. 21. 2. David very roundly telleth two or three lies together, when he fled from Saul, and came to Achish, who fearing to harbour him because of Saul, asked him why he was alone: it being a suspicious thing, that he so great a man should have no greater traine to attend him; and did argue that he fled as a proscribed person, and then it would be dangerous to foster him. To this he answers roundly; *That the King had commanded him a businesse*; there is one lie; and *that the King had commanded him secrecie in it*, there is another: and because my servants should not know it, *I have sent them away to severall places*, there

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there is a third : and againe, at the
 8. verse, *I have not brought my sword*
because the Kings businesse required
haste, there is a fourth lie. David
 went on here in a way of lying ; they
 were all made, and deliberate lies.
 Other like speeches of his, as that
 1 Sam. 27. 8, 10. where he told *Achish*,
That he went against the South
of Judah, and against the South of the
Kenites, verse 10. when as he went
 against *the Geshurites and the Amale-*
kites, v. 8. Some excuse, because those
 nations bordered over against the
 South of Judah, and the South of the
 Kenites, and so make out a truth in
 that speech : but yet the last ver. that
 sayes that *Achish believed David*, im-
 plies, that as he understood it, so
 David indeed meant it, as if he had
 gone up against his own country-men,
 and then it can no way be excused.
 These therefore being grosse finnes,
 finnes against light : (as of all finnes
 lying must needs be supposed to be,
 because it is against that truth which
 riseth up in the minde) and is a
 sinne wherein a mans minde shewes
 art, cunning, and wit ; and a sinne,

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which

which when the truth is discovered proves exceeding shamefull and scandalous ; therefore this sin, especially when it had bin some while gone on in by him, which therefore he calls a *way of lying*, lay heavy on him long after. Therefore he entreats God to take the load of it off, *Remove from me the way of lying* ; it was the load hereof which did lie so heavy on him, as it pressed his soul *to the dust of death*, as he had before complained.

2. In case of some sinne not thoroughly humbled for.

So for the second particular, in case *a sin be not thoroughly humbled for*, and confessed ; or if when we committed it, we had shifts to keep us from thinking it to be sin, or not so hainous ; or were doubtfull whether it were a sin or no, and so were loath to acknowledge it to be a sin, and to burthen our selves with it in our confessions, but our hearts stood out rather to clear our selves in it : as it is likely *David* did in the case of his murther of *Uriah* ; he had done it so cunningly, as he thought he could clear himself, and wash his hands of it, or it was but the chance of war (sayes he) that did cut him off ; *The sword de-*
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vouresth one as well as another; And so he excuserh it, 2 Sam. 11.25. God in this case brings him to the rack, *Psal.* 32. (It is thought that *Psalm* was made, as well as the 51. *Psal.* upon that occasion of his murther; and indeed it may seem so, they are tuned so neer together, as might be shewne in many particulars :) These sins being known and become scandalous, *David* was to confesse publicly; as in the end he did, when in making the 51. *Psal.* he stood to doe penance in a white sheet, that I may so speak. Now *David* was loath to come to this, that murther being done so cunningly, he could hardly be brought to confesse it, so much as in secret, much lesse publicly; God in this case layes his hand so sorely on him, that his *natural moisture was dried up*, as that *Psalm* tells us, (for in men troubled in conscience, their trouble of mind casts their bodies often into as great heats, as men that are in burning feavers, so *Psal.* 102. 3. in the like fit, he sayes *his bones were burnt like an hearth*;) and this was without intermission day and night; and thus he lay rearing, so he

expresseth his carriage in his torture, like a malefactor on the rack, though haply he cryed out for mercy to God, yet because not with a broken heart, God therefore accounted it but as a *roaring*, that is, the voice of a beast as it were, rather then the voice of a man humbled for his sinne. And why was *David* put to the rack thus? he would not confesse, and humble himselfe for his sinne; *I was silent, and yet roared*, v. 3. a still broken-hearted confession might have saved all this torment. But when in the end *I said I would confesse my sinne*, ver. 5. and in his heart he resolved once to lay open all that sin of murther, and adultery in the circumstances of them, then God pardoned him, (as you know he did) for *Nathan* coming to him, told him as soon as but a word of confession began to fall from him, *that his sins were pardoned*. And yet after that, as appears in the 51. *Ps.* God did not yet restore comfort, and the joy of his salvation to him, (for there he prays for it in the sense of the want of it) not until he had publickly confest it also, and thoroughly humbled himself;

it having caused *the enemies of God to blaspheme*, God would have a publick satisfaction given.

So when the incestuous person had committed that sinne, 1 Cor. 5. 1, 9. for which, as then he was not humbled (for afterwards in the 2 Cor. 2. 7. when he was *humbled*, indeed, he bids them *comfort him*) yet till that his humiliation was apparent, he bids them *to deliver such a one to Satan*, to the Gaoler, to the tormentor with him, to the prince of darknesse to terrifie him and afflict his spirit. Now the meaning of that delivering him up to Satan, was that he should be solemnly excommunicated, which when it is performed as it ought to be, *In the name of the Lord Jesus*, and with the power of the Lord Jesus; then as the Church cuts them off from communion with them, so God from communion with himself, and He withdrawes all fellowship with their spirits, (as was before declared) and so leaves them alone in darknesse, and to desertions; and not onely so, *but delivereth them up to Satan*, not with a commission to carry

c'rry them on to more sinne, (for the end propounded by the Apostle, was thereby to *destroy the flesh*, ver. 5. not to nourish it by provoking him to more sinne) but to terrifie and afflict his conscience, and to stirre up therein the guilt of sin, and terrours for it. Which God sanctifies to humble a man, and to mortifie the flesh: and thus when that Corinthian was excommunicated, and given up to him, did Satan deale with him: for *2 Corinth. 2. 7.* he was nigh being *swallowed up of too much sorrow*, and this occasioned by *Satan, whose devices we are not ignorant of*, sayes the Apostle, ver. 11. Now as every ordinance hath a proper peculiar work it is appointed for, an inward effect to accompany it in a mans spirit: So this, and that proper effect and inward working and event of this great ordinance of excommunication is terrour, and sorrow and desertion of spirit, thereby to humble a man, even as it is the proper effect of Sacraments to convey comfort and assurance, and to convey the *seale of the Spirit*. And when this ordinance is neglected or omitted

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mitted, when yet grosse and scandalous sins require it; then a man belonging to God, God himself often works thus, and inflicts this on him without that ordinance. Thus he dealt with *David* and others after grosse sins. God inwardly excommunicates and casts them out of his presence, and from all comforts in his ordinances, although they are not refused by men to come to them: dealing herein, as a father that is a publique magistrate, with an unruly child, after some great misdemeanour, though he cast him not off, yet he may send him to the Gaole, to be for example sake imprisoned: for the Gaoler to take him, and to clap irons on him, to have him down into the dungeon, where he sees no light, and into the little Ease, where he is in so strait a condition, as he can neither sit, nor stand, nor lie, as *Elihu* expresseth it, *Job 36.16.* he calleth it *bringing into a strait place*, and *binding them in fetters and cords of affliction*, and then he *shews them their transgression*, and *wherein they have exceeded*, v. 8. 9.

Yea,

And this
3. for sins
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Yea, and Thirdly, this God doth not onely presently after the finnes were committed, but sometimes a long while after, and that when they have been often confest. Yea, and after that God hath pardoned them also in our consciences, as well as in heaven; yet the guilt may returne again and leave us in darknesse. Thus *Job 13. 26.* For the sins of his youth (which questionlesse he had humbled himself for, and had assurance of the pardon of, yet) God did write bitter things against him for them many yeares after, and made him possesse them, as himself speaks. God gave him over to the Gaoler, and put him to little ease in prison, *Thou puttest my feet into the stocks,* saies he ver. 27. For as the power of sin, and the law of sin is but in part done away in our members, so in our consciences the guilt of sin is likewise but in part done away, in regard of our apprehensions of the pardon of them; and therefore as those lusts we had thought dead, and that they would never have risen again, do sometimes revive and trouble us afresh, coming

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ning with new assaults; so in like manner may the guilt of those sinnes revive which we thought long afore had been pardoned, and after the commission of some new act, or forgetfulness of the old, and security about them, God may let them loose upon us afresh, that we shall look upon them, as if they never had been pardoned.

Now the reason of all these particulars, both why grosse sins, especially if against light, when not confessed thoroughly, should yet after many yeares cast us into such fits of desertion, is The Reason of all.

Because therein we rebell against Gods spirit; and *that spirit, Ita nos tractat, ut à nobis tractatur*, doth deal with us, as we with him. If you grieve him, he grieves you; if you rebell against him, he fights against you as an enemy: so *Isay 63.10. They rebelled and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them: now to sin against light is called rebellion, so Job 24.11. When men go about to extinguish and darken the light of direction.*

direction, which God had set up in their hearts to guide their paths by, God puts out the *light of comfort*, and so leaves them to darknesse. But especially then, when our hearts are so full of guile, as we plead that they are no sinnes; or extenuate them, as *David* in all likelihood did, *Psalme 32.* in reference to which he saies, in 2. verse of that *Psalme*, That *that man is a blessed man in whom is no guile*, and in the 51. *Psalme 6.* *Thou desirest truth in the inward parts*; *David* had dealt guilefully and deceitfully in that sin; if man keeps a sin under his tongue, and will not be convinced of it, nor bring it forth by confession, God in that case brings him to the rack, as they do Traytors to confesse: and if it be that any of our old sins revive, and cause these terrours, it is because we began to look on them as past and gone, and thought we needed not go on to humble ourselves any more for them; making account they are so buried, as that they will never rise again; when as the remembrance of them should keep us low, and humble us all our daies.

daies. It is laid to the charge of them in the 26. of Ezek. 22. *That they remembered not that they lay in their blood.* We are apt to think that time weares out the guilt of ſins; but to God they are as freſh as if they had been committed yeſterday; and therefore nothing weares them out but repentance. Great ſins forgiven muſt not be forgotten.

Fifthly, in caſe of a ſtubborn ſtiſſe *Sect. 5.*
ſpirit, under outward afflictions; when *5. Caſe.*
we will not mend nor ſtoop to God. Of a ſtub-
This may be part of the caſe men- born ſpirit
tioned *Eſay 57. 16.* where God al- under
ludging the reaſon why he contended outward
with a poor ſoul of his, he gives afflictions.
an account of it, *verſe 17.* you ſhall
ſee where the quarrell began,
For the iniquity of his covetouſneſs
I was wroth; that is, for ſome in-
ordinate affection, which we call
concupiſcence, he mentioneth not a
groſs act of ſin committed, ſo much as
ſome luſt harboured; for which God
began to be angry, and to ſhew the ef-
fects of that his anger in *ſmiting him*,
haply with ſome outward croſs firſt; *I*
was wroth and ſmote him: & when that
did

did no good, God began to be more angry, and to *hide himself*: *I hid my face*: and this he speakes of inward affliction, which he also calleth, ver. 16. *Contending with the soul*, and so far leaving it, as that the *spirit was ready to faile*; it came to inward affliction, in the end: and he further intimates the cause of all this, *He went on frowardly in the way of his heart*. When lighter and outward strokes will not take us off, God leaves and deserts our spirits, and wounds them. And the reason is, for in this case what course else should God take, for either he must give him up to hardnesse of heart, and leave him to his stubbornesse, and so he should have lost his child; but *that* God is resolved he will not do; *I will heal him*, saith he, ver. 18. When therefore the heart remaines stubborn under other strokes, he hath no way left in his ordinary course and progresse, in the way of meanes, but to lay strokes upon his spirit, and wound *that*. And this yoke is like to break and tame him, if any; For this he cannot bear: other outward afflictions

afflictions mans naturall spirit, stout-
nesse, and stubbornesse may bear; and
hath born even in heathen men; they
have endured any thing rather then
be put out of their way; *The spirit of
man will sustaine infirmities*: but in
this, *the Spirit failes in them*, ver. 16.
Other afflictions are but particular;
but as taking some stars of comfort
out of the firmament, when others
are still left to shine to them: but
when Gods countenance is hid, the
Sun it self, the fountain of light is
darkned, and so a generall darknesse
befalls them: and therefore then the
heart is driven to God, and broke off
from all things else; and then God
delights to restore and to comfort a
man again. *I will restore comfort to
him*, ver. 18.

Sixthly, in case of deserting his *Sect. 6.*
truth, and not professing it, and ap- *6. Case.*
pearing for it when he calls us to do For deser-
it. In this case he left many of the ting his
Martyrs; many of whom, especially truth
untill those in Queen *Maries* daies when cal-
(when with the Gospels increase, led to pro-
and the light of it, God gave more fesse it.
strength also) and some then also did
desert.

desert the truth for a while, and then God in respect of comfort deserted them; and then they recovering Gods-favour again upon repentance and a new resolution taken, to stick to the profession of the truth, what ever came of it, *that their desertion made them the more bold and resolute.* And this was in part *Jonahs* case, who having a commission sealed him to go to *Nineveh*, with a message from God; he withdrew himself, and went another way; and God in the midst of his security casts him into a whales belly; and when he was there, God withdraws himself from him, as if he meant never to own him more; insomuch that *Jonah* says, Chapter 2. 4. *Then I said, I am cast out of thy presence.* And there is this equitie in this dealing of God thus with us: That as when we are *ashamed of Christ*, the punishment fitted to it is, *That Christ will be ashamed of us*: so when we will not witnesse for God, there is no reason *His spirit should witness to us.* And so, when we seem to evade persecution for the Crosse of Christ, then it is meet

meet, God should meet with us, and take us in hand himself; which is far worse.

Seventhly, in case of unthankfulness, and too common an esteem had of assurance, and light of Gods countenance, and of freedom from those terrours and doubtings which others are in; which is a sin Christians are apt to run into: For as the light of the Sun, because it is ordinary, is not regarded, none mind it or look at the Sun, but (as he said) when it is in the eclipse; So, a continuall sun-shine of Gods favour enjoyed, occasioneth but a common esteem of it. And in this case God withdraws those comforts, and assurance; because they are the greatest and sweetest comforts of all other; and which to abuse or not to value, of all other provokes most, therefore in this case God takes them away. For as *Hos. 2. 9.* in case of being unthankfull in outward mercies, God took them away, and restored them not again, till they esteemed them better, and acknowledged whence they had them: So also in

Sect. 7.
7. Case.
Of unthankfulness for former comforts

spirituall

spirituall assurance, light and comfort, doth God in like manner deal.

CHAP. XIII.

The third generall head; The Ends for which God leaveth his children unto this darkness, First, such as are drawn from God, and his faithfulness, &c.

NOW let us come to those ends which God may have in this his dealing with one that feares and obeyes him, which are many and holy ones.

First, to shew his power and faithfulness, in upholding, raising up, and healing such a spirit again as hath been long and deadly wounded with inward terrours; which is as great an evidence of his power as any other; and therefore saith *Heman*, *Psalme 88. 10. Wilt thou shew wonders to the dead? shall thy faithfulness be declared in destruction? ver. 11.* That is, in raising my soul up again to joy, and

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and comfort, which is as much as to raise up a dead man; nay more, as much as to raise up a soul already in hell; for the same terrours, sayes he, that destroy them, do in like manner seise on me; in the 1 Ephes. 19. it is said, *That the exceeding greatness of Gods power was seen in raising Christ from death to life:* and wherein lay principally the demonstration of that power? not simply in raising his body up again; that was no more then he did to others, but in *Acts 2. 24.* the power is said to be shewn in this, that he having loosed the pains of death wherewith it was impossible he should be held, he was raised up again, his soul was heavy unto death, with terrours: and those pains in themselves were deadly, though not to him, in that he being God as well as man, it was impossible for him to sink under them: now therefore to raise up and glorifie that his soul that was so bruised, wounded, and pierced through and through, herein lay the wonder: and such a wonder God shewed in recovering *Heman*. And to shew the greatnesse of this work, let us consider

der a little the depth and deadlines of this kind of distresse; it is compared to the *bruising of a reed*, which when it is bruised, who can make it stand upright again? It is called *The wounding of the spirit*, Prov. 28. which no creature knowes how to come at to heal, none but God who is the father of spirits; who made them, and knowes how to mend them. It is not onely called, the *sickness of the spirit*, as *Esa. 33. 24.* (where the want of the assurance of the *forgiveness of sinnes*, makes poor souls to say, *I am sick*; which to heal is made the prerogative of *the Sun of righteousness, arising with healing in his wings* Mal. 4. 2.) but also it is called *death and destruction*: for so in that 88. *Psalm*, *Heman* calls that distresse that he was in. And the reason is, Gods *favour is our life*, by which we live, and are upheld; which therefore being withdrawn, the soul is ready to faile and *faint* and to come to nothing, and sink into destruction. *Esay 57. 16.* And again, the paines of those terrours are more violent, and more powerfull to hold us under, then are the

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the pangs of death. The wounds of the guilt of sinne being as deadly, and as strong, as the lusts of the power of it, and it requires as great a power to dissolve and scatter them. For all the strength that the Law and Gods justice hath, sin also hath to back it; *For the strength of sin is the Law.* 1 Cor. 15. 56.

Secondly, as to know the power of *Sect. 2.* Christ his resurrection, *so the fellow-* 2. End, to *ship of his sufferings*: that thereby the know the soul may be made more *conformable* fellowship of Christs *to him*, as it is, *Phil. 3. 10.* As there sufferings, are the sufferings *for Christ*, so the sufferings of Christ: and God makes his partakers of both; *persecutions without, and terrors within.* With which Christs soul was filled, then, when as the text saies, *He was heard in what he feared*: and *his soul was heavy to death*: and *My God, My God, why hast thou forsaken me?* and so *Esay 53. it pleased God to bruise and wound him.* Now then to conform us to his image, we that are his brethren, and are the persons guilty, must suffer somewhat in spirit as well as he, and have a portion therein also. And

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there.

therefore as Christ did suffer both inwardly and outwardly, so do many of his members, *If you have suffered with him, ye shall also be glorified with him.* The Sons of Zebedeus would have been glorified in Christs kingdome, more then the rest of the Apostles : But saies Christ, Matthew the 22. 23. *Are yee able to drink of the cup whereof I shall drink?* He meanes that cup delivered to him at his crucifying, *Let this cup pass,* the bitter cup of Gods anger : and are yee able to be baptized with the baptisme I am baptized with? namely, outward afflictions, and persecutions for the name of God ; which are called *Baptisme*, because they set Gods mark on us, that we are Gods, as Baptisme doth seal to us that we are his ; and because then the Church ownes us, and takes notice of us as sincere, when we have believed and suffered, as at baptisme the Church receives us : and of this baptisme Christ speaks in the present tense because that *he was already baptized with outward persecutions* : but the cup which was inward affliction of his spirit

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spirit; this he was to drink of at his agony, *which I shall drink of*, in the future; which cup cast him into *that sweat*, ere he came to the bottome. This though no creature was able to drink off to the bottome; yet taste they might, and he tells them they should, verse 23. *Ye shall drink of it, &c.* that is, taste of inward affliction and desertion, as well as of outward persecution; terrours within and without; and all to make us conformable to him, and so come to know in part what he endured for us.

Thirdly, to put the greater difference between the estate of Gods ^{Sect. 3.} 3. To shew children here, and that hereafter in the different estate of Gods children heaven: To which very purpose is that speech of the Apostle, 2 Cor. 5. 7. That here *we walk by faith, not by sight*; he had said before, that the hereafter, estate of believers in this life is an estate of *absence from the Lord*, wherein we want his presence, and so enjoy not the sight of him; and therefore are to exercise *faith* the more; which is peculiar to this estate, and a grace given of purpose for us to *walk*

by, whilest we live here. And though sometimes we have some *light*, and glimpses of him and his presence, yet we *walk not by sight* alwaies, for we *walk by faith, not by sight*. We shall have enough of the sight of God hereafter, when we *shall see him as we are seen face to face*; and be *evermore with the Lord*; when in *his light* we shall see light; and be *satisfied with his image*. We may therefore be content to want it here sometimes; you may well endure over-cloudings here, and sometimes that all sight should be taken away; for in the world to come there will not be one cloud to all eternity, *Your inheritance is light*, Col. 1. 12. 13. *Light* is your portion, but now is the seed time; and *light is sown*, Psalme 97. 11. *for the righteous*: you must be content to let it lie under-ground; the longer it doth so, the greater crop and harvest will come up in the end. You must endure the vicissitude of day and night here, *sorrow over-night, and joy in the morning*; for hereafter you shall have continuall day and no night. This difference there is put between

between earth and heaven, to make heaven sweeter, and to exercise faith : the estate in heaven is as a state of perfect and continuall health ; which that we may prize, we are ever and anon *sicke* here, and qualmes come over our consciences, feares our sinnes are not forgiven ; but when we come thither, *The inhabitants there shall be no more sicke but their sinnes shall be forgiven them.* Esay 33.

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The fourth end is, to let us see *Seet. 4.* whence spirituall comforts and refreshings come : That God alone keeps the keyes of that cupboard, and alone dispenseth them how and when he pleaseth. That we may know (as it is *Esay 45. 6, 7.*) that it is the Lord *that formed the light and creates darkness, evill and peace ; and that as affliction riseth not out of the dust,* as *Job* speakes, so nor comfort, out of our hearts. Whereas if continually we enjoy comfort, we should be apt so to think. God will let us see that our hearts are nothing but darkness ; and that to cause any spirituall comfort, is as much as to create

light at first; therefore he saies, *I create the fruit of the lips, peace*, Esay 57. and that he it is that doth command light to shine into our harts, who commanded light at first to shine out of darkness: 2 Cor. 4. 4. which can no way more fully be manifested, then by withdrawing that light sometimes, and leaving us to darkness. As why doth he sometimes assist us in prayer, and fill the sailes; and again at sometimes leaves our hearts empty? Is it not that we may learn that lesson, Rom. 8. 26. *That it is the spirit that helpeth our infirmities*: and that we of our selves know not what, nor how to ask. Which lesson, although he sometimes straitens us, yet we are difficult in learning, nor are easily brought to acknowledge our dependence on him for his assistance: in like manner, for the same end doth he sometimes hide, and then again sometimes reveal himself; to shew that he is the immediate fountain of comfort, *The God of all comforts*, 2 Cor. 1. 4. that so we might know whom to thank, whom to depend on, whom to go to for comfort: it being

being as difficult a thing for us to go out of our selves, and from the creatures, for comfort, to God alone, as to go out of our selves to Christ alone for righteousness. Hereby also we see, that though we have never so many outward comforts, that yet the comforts of our spirits do depend on God alone. For if *He* in the midst of them withdraw *himself*, they all prove but miserable comforters.

CHAP. XIV.

A second sort of Ends, for the triall and discovery of graces: especially of Faith.

Other ends God hath to make trial of our graces, and a discovery of them. The same end that God had in leading his people through the *great wilderness where no water was, where Scorpions stung them*, Deut 8. 16. which was to prove them, &c. The same ends hath God in suffering his people to goe through this desert, barrenesse, and darknesse,

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where no light is, and where terrors of the Law do sting them, (for all those his dealings then were types of Gods dealing with his people now) even to *prove them*, and to make tryall of their hearts. For the same ends as he left *Hezekiah* to the power of sinne, in the point of sanctification, namely, *To know what was in his heart*, doth he also leave others of his children to the guilt of sinne, in the point of justification, to discover also what is in their hearts. This is conceived to have been his end in deserting *job*; to shew what strong patience, unconquered faith was in him. There be many gracious dispositions, which actually have not opportunity to discover themselves, but in case of this kind of desertion: some of those which are the highest acts of *grace*, and purest fruits of it, and which are the surest evidences of the truth of *grace*, would never appeare but in case of such desertion. For instance, then it is known, whether a man love *God* for himself, and for those excellencies of wisdom.

dome, holinesse, and goodnesse that are in him, when yet he knowes not, whether he himself shall be ever the better for them yea or no: Then also it is manifested to be pure, sincere, and unfained obedience. Then it is seen his repentance is true, when *he repents not of it*, then, when he is out of hopes of any reward for it. Then it is seen his sorrow is *godly sorrow*, when, though the sentence of condemnation is read to him in his own apprehension and conscience, and he verily thinks he is taking his leave of God for ever, and going to execution, yet he crouches down upon his knees, and aske him forgiveness, and mourneth that ever he wronged him; is angry and displeased with himself, that a God so good, so just, should have so just cause to be angry, and displeased with him; and he finds that he could have some rest and contentment that God is glorified upon one, who hath so much dishonoured him. Such dispositions as these would never see the *light*, if it were not for this *darknesse*. But as *Natura vexata prodit*

seipsam; Nature when conclusions are tryed upon it, and it is put out of its course, then it discovers it self, (even as anger discovers it self when a man is vexed) as if you would know the properties that are in herbes, you must try conclusions with them: So also here doth God with a mans graces; and then they discover their most occult and hidden properties.

Especially
for the
tryall of
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It were needless to go over all particular graces: I will, but more distinctly instance in that glorious grace of *Faith*, which in this tryall deserves more then all graces else; and though in all the varieties of conditions we passe through, it stands us in stead, yet in desertions it alone doth wonders: Standing like *Sampson*, encountring, and conquering alone, when there is none to help. Because likewise, it is *that* grace which is called for in the text, *Let him trust in the name of the Lord*: as being that grace which God principally tryes; to discover the truth, and magnifie the power thereof in such desertions.

First,

First, this is certaine, there is no 1. Of all
 grace God tries more then this grace ^{graces}
 of faith. Therefore 1 Pet. 1. 7. ^{God tries} *Ye*
are in heaviness through manifold temp- ^{faith the}
tations, that the tryall of your faith ^{most.}
being much more precious then of
gold which perisheeth, being tryed in
the fire, might be found to glory,
praise, and honour: That is, both
 to the honour of God who is be-
 lieved in, and also of faith it self,
 which is the most glorious grace a
 Christian hath; which God loves
 to try, to that end the glory of it
 may appeare. In the fifth verse he
 having said, that *we are kept by the*
power of God to salvation, If any now
 should ask, wherein is that power
 of keeping us most shewn? He an-
 swers, in and through faith; *Ye are*
kept by the power of God through faith:
 and if you aske, When and wherein
 is the power of God through faith
 seen most? He instanceth in *manifest*
temptations, that the tryall of your
faith, &c.

Now then, as of all graces God
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So 2. of all temptations, none try ^{2. Of all}
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it more then desertion of Gods countenance, this of darknesse and of terrours: other temptations strike but obliquely at faith, but these lay direct battery to our faith; for they strike at that which is the immediate aime and object of it; namely, [that *God is a mans God.*] These speake the direct contrary to what faith endeavours to apprehend, and that directly, and not by consequence onely. Again other temptations are easily born, and answered, whilst the assurance of Gods favour remaines unshaken; it answers them all, and shakes them off, as he the viper off his hand: but when that shall begin to be questioned (as in this case it is) who is able to stand? and what is able to strengthen a man then, but the power of faith? as *Solomon* sayes of the spirit of a man, that it will bear *all kinds of infirmities*, if it self be whole; but if it be wounded, *who can beare it?* So I say of assurance, if it be weakned, and battered; *the very foundations thereby are shaken*; a mans freehold toucht; the roote struck; now
in

in such a case it is faiths peculiar office to stand a man in stead, when nothing else can: therefore he sayes, *Let him trust, &c.* because it helps thus at this dead lift.

Again, thirdly, in these conflicts of faith with desertions, consisteth the height of our Christian warfare. This is the highest pitch battel, the gratest, and (as it were) the last brunt, upon which all is either won or lost; for in these a man encounters with God himselfe, apprehended as an *enemy*. God called out *Job* to try him by fighting a single combate with Satan, and he became (as I may so say) too hard for Satan alone; and God joynes against him also: now then, to beare the brunt and shock of his wrath, and yet to stand upon a mans feet: this, to the utmost, argueth the strength of faith, *Hos. 12. 3.* It is said of *Jacob*, *That by strength he had power with God*, it argued strength indeed: and this is done by faith, by the power whereof (Gods power rather supporting it) a man relies on God, when all his dealings would argue he had forsaken a man; that
though

though God put on never so angry a countenance, looks never so sternly, yet faith is not dasht out of countenance, but can read love in his angry looks, and trust God beyond what he sees, it being the *evidence of things not seen*. Then faith goes wholly out of it selfe, as seeing nothing in it selfe but barely a capacity of mercy and *plentiful redemption*, which it knowes to be *in God*. This faith is a miracle of miracles, for it is founded as the earth, upon meere nothing in it selfe, and yet bears the weight and stresse of sinnes, devil, yea of God himself. And this is the faith ye are converted by, in *believing then on him that justifies the ungodly*, Rom. 4. 5. and *that* which we must live by, when all comforts faile: and this is that faith which must stand you in stead at death, when the King of feares comes and besiegeth you: and this is the faith *that is to honor and glory at the appearing of Jesus Christ*.

CHAP.

C H A P. XV.

Six Ends more : For the encreasing of severall graces, and destroying corruptions.

Sixthly, as it makes for the trial and discovery of graces, so it is a means sanctified to encrease them and to eat out corruptions.

First, it is a means to *destroy the flesh*. 1. To destroy the incestuous *Corinthian* was to be *delivered to Satan*, that is, to be terrified, to *destroy the flesh*. As corrosives eat out dead flesh, so these terrours the dead corruptions; and the reviving of the guilt of old sins doth kill the seeds of those that remain in the heart. For if an outward affliction, which crosseth but the satisfaction of a lust, is a means sanctified by God, to kill a lust; then much more the inward terrour, which the conscience feelles, and which ariseth immediately from the guilt of a sinne, must needs be a meanes much more.

Secondly, it is a means to *humble*. So 2. To *Deut. 8. 16.* the end of the biring of the *humble Israelites*

Israelites by Scorpions (which were the types of these stings and terrours) were, as to *prove*, so to *humble them*; and for this end was that buffeting by Satan (we have so often mentioned 2 Cor. 12. 7.) to keep down being exalted above measure: So also, *Humble your selves under the mighty hand of God*: and if any other affliction his mighty hand layes hardest on, surely in these.

To encrease assurance in the event. Thirdly, it is a meanes to bring you in more assurance and establishment. 1 Pet. 5. 10. *The God of all grace after you have suffered a while, stablish and strengthen you.* He knew they could not be settled, till they had suffered in this, or some other kind. The tree roots it self the more it is shaken. *Comforts abound the more that sufferings do abound.* That light is clearest and strongest that ariseth out of darknesse, because *God creates it.* Those things which men doubt of most, God gives the greatest evidence of in the end.

The fear and obedience of God. Fourthly, it trains you up to *fear God* more, and to *obey him*. Therefore in the text, these are added as the concomitant

comitant dispositions of the soul in such a case. For of all other, these of fearing God, and obeying him, doe most eminently and sensibly appeare in that estate. *Hebr. 5. 8. Christ himselfe learnt obedience by what he suffered.* The yoke tames the wanton wildnesse in beasts, and makes them serviceable, breaks them: and so doe these the stubbornnesse of a mans spirit.

Fifthly, to set believers hearts a-work to pray more and more earnestly: So the Apostles *buffetings*, *2 Cor. 12.* made him *pray thrice*, that is, often: So Christ, *Luke 22. 44.* being in an agony he *prayed more earnestly*, and being in feares he did lift up strong cries, *Heb. 5. 7.* So Heman by reason of his terrors, was a man much in prayers. *Psal. 88. 1. I have cryed day and night before thee.* Christians that enjoy not communion with God, yet if they think they have not lost him, they are secure & lazy in prayers; but if they apprehend once that their beloved is gone, or that they are in danger to lose him, then they wil seek him all the world over but they will finde him,

5. To pray more and more earnestly.

6. To
prize the
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him, *Cant.* 5. 6, 7, 8. and make hue and cry after him, as the Church did there.

Sixthly, it causeth them to prize the light of Gods countenance the more, when they again obtain it; and so set a higher price upon it, and to endeavour by close walking with God, as children of light, to keep it. To prize it more then corn and oyle. *Cant.* 3. at the 2. ver. *Shee loseth him*; but at the 4. ver. *Shee findes him again*, and then *Shee holds him*, and would not let him goe.

A



A CHILD

Of LIGHT walking in
DARKNESSE.

ISAIAH 50.10.

10. Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darknesse and hath no light? —

USE I.



A F those that feare God and obey him are exposed to such a condition as hath been described: Then, *Who is among you that feareth [not] the Lord, nor obeyes the voyce of his servants?*

To those that feare not God, nor obey him. What darknesse for such!

You

You *that* live in known sins, and in omission of known duties, which *Gods servants* your Ministers tell you, you ought to perform, *that* pray not with your families, who make not conscience of your speeches, nor dealings, &c. *Where shall you appear, if the righteous be thus scarcely saved?* if they, whom God hath loved with a love as great and unchangeable as himself, yet suffer his terrors here, what shall you do, whom he hath set himself to hate, and to shew the power of his wrath upon, without repentance? If these things be done to the *green tree*, what shall be done to the *dry* which is fitted for wrath, and the fire, even as *stubble fully dry*, as the Prophet speaketh? If such an estate of *darkness* and horror befall them that are *children of light*, whose *inheritance is light*, then what is reserved for you that are *darkness*, and *love darkness more than light*? And if this befalls them for *not stirring up the grace*, which they already have, what to you that are utterly devoid of it? And not onely so, but despise and scoff it? If this befalls them for *not humbling themselves for old sins*, though long

Luke 23.

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Nah. 1. 10

Col. 1. 12

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long since committed; what will befall you for going on to add new to the old with greedinesse? If to them for *neglecting the opportunities of drawing nigher to God*, what to you for neglecting the offer of grace, and trampling under foot the blood of Christ? All you that think there is no hell, or if there be, that it is not so dark as it is usually painted, look upon *Heman* ready to run *distracted through terrors*, and to give up the ghost every moment, *Psal. 88.* when yet his body was strong, and outward estate whole: look upon *David* lying upon the wheel, and the Spirit of *God breaking his bones*, when as other- *Psal. 51.* wise, he being a King, had all outward things at will. Look upon holy *Job*, ch. 6. *Oh that my grief were weighed, it is heavier then the sand, and my words are swallowed up*, (that is) I am not able to expresse and utter my grief: *The arrowes of the Almighty are within me, the poyson thereof drinketh up my spirit, the terrors of God do set themselves in battel array against me*, v. 4. Insomuch, that at the 8. v. he *wilbeth God would cut him off*, and, *Is my*

my strength the strength of stones (sayes he) or, *my flesh brass*, as he complaines, that he should be able to hold out against such fierce encounters? (My brethren) Gods people find pains beyond those of the Stone, Gout, and Toothake; the falling of Gods wrath on the conscience is more then the dropping a little scalding rheume on a tooth; and yet these, which *Job* and *David* felt, are but a taste of that cup, which you that obey not must drink off to the bottom; and it is eternity to the bottom, *Psf. 75. 8. There is a cup in the hand of the Lord, and it is full of mixture*: that is, all the bitter ingredients in the world are in it, the quintessence of evils are strained into it; and here indeed *God poures out of the same*, as it follows there, that is, in this life some few sprinklings of it fall from the top of the cup, which his own doe taste and drink of: *but the bottom, the dregs thereof, all the wicked of the earth shall drink, and wring them out*, that is, leave none behind: but the vials of it, which will never be emptied, shall be poured forth, even to the utmost drop. And if Gods people doe begin

to taste of it, as *Christ* himself did, it could not pass him, and *Zebedees* sons were to pledge him, as was observed, then as God sayes by *Jeremiah*, c. 25. 27, 28, 29. *If my people have drunk of it, and begun to you, and I have brought evil upon the City that is called by my name; then certainly you shall drink of it, and be drunk, and spue, and fall, and never rise againe.* If Gods people be thus shut up in darknesse, what darknesse is reserved for you? even as *Jude* sayes, v. 13. *Blacknesse of darknesse: Darknesse where is weeping and wailing and gnashing of teeth, Mat. 22. 13. Blackness of darknesse, because there is not a cranny of light, nor one beam of comfort that shines in to all eternity.* And this is not for a moment, or a few years, but for ever. You that live many dayes in pleasure here, and rejoyce in them all; Remember the dayes of darknesse, for they are many, sayes *Solomon*, *Eccl. 11. 8.* many indeed, dayes? an eternal night that shall know no end, which no day shall follow.

USE 2.

To those
that are
translated
from dark-
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WHo is among you *that feares the Lord, and is translated out of the state of darkness, and yet never was in this darknetle of desertion, which I have described unto you? you that have been free from those terrors of conscience, which are beyond all the miseries the world hath, (for as the joy of the holy Ghost is unspeakable and glorious, so these terrours are unutterable and unsupportably grievous) which yet souls that fear God and have obeyed him more then you, have been made the anvils of: You that have been dandled, cockered, and fed with sweet meats, had into the wine-cellar, and have had all the Trinity to sup with you, when others have eaten gall and wormwood, as it is Lam.*
 3. 19. And likewise you, who though you enjoy not much ravishing joy, & peace which passeth understanding, yet being justified by faith you have (a solid)
 peace with God; and so walk in freedom of spirit, in the use of Gods ordinances, and the performance of holy du-

John 14.

23.

Rev. 3. 20.

Rom. 5. 1.

duties : Let me out of this doctrine give all such this great instruction. To take notice that such kind of troubles there are that do befall Gods people beyond what they have experience of; many there are that think not so: *Jobs* friends did not, and therefore censured him. And this is a necessary instruction.

1. For this very knowledge of it doth prepare men for such a condition, if it should befall them; and therefore aforehand to prepare them he wrote to, for afflictions, the Apostle bids them *not think it strange concerning the fiery triall*, 1 *Pet.* 4. 12. For if they be strange to any, then if they befall them at any time, they are the more grievous. As if some strange *disease* befall a man which he had never heard of afore, no Physitian hath skil in, it amazeth a man, and makes him desperate: but if he hath heard that such & such have had it as wel as himself, and have been recover'd, this something helps to assuage the bitterness of it to him. *Jobs* trial was a strange triall to his friends, and therefore you see how unskillfully they goe about to heal it, and so les

1. To prepare them against it if it should afterwards befall them:

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the soar worse then they found it. So that to prepare you for it, it is good to take notice that such a condition there is. In like manner also, in 1 Cor. 13. 10. for the same end the Apostle sayes of other kind of trials, that *nothing had befallen them but what is common to man*, there is a great relief in that, that it is common, and others have been in the like.

2. To be kept more in dependence upon God;

Secondly also, take notice of it, that you may be kept more in dependence upon God, and that you may fear him more, whilest you live in this world: men that know not any afflictions in this life beyond what they see with their eyes, & feel in their outward man; nothing beyond loss of friends & credit, these doe often feare God lesse, (though truly) and when they come to part with any of these for God, are lesse willing, as when they must endure a crosse rather then sin, are apter to *choose afflictions rather then sinne*, as Job sayes: but when they shall hear and know that *Gods wrath* is beyond *Pharaohs wrath*, as Moses knew it, who yet in the vast apprehension of the greatnesse of it, cries out, Ps. 90.

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Who hath known the power of thy wrath?
then they will obey God and feare
him more then they would all the
Kings of the earth, as *Moses* did, *not*
fearing the wrath of Pharaoh, Heb.
11. 27. when men enjoy a conflu-
ence of all carnall worldly comforts,
and think their mountain strong, well
built with wife, children about them,
and riches, health, and honours, they
think they are then more out of Gods
danger then other men, and are apt to
say, *Soul thou hast goods for many years :*
but know that God without taking
either thy goods away, or thy *soul a-*
way, can in this life put thy spirit into
such a condition of darknesse, as thou
wouldest give all the world to have
a moments ease ; when all other com-
forts shall be to thee, but as the *white*
of an egge, as *Job* saies. As he hath
joyes the world gives not, so he hath *af-*
lictions the world inflicts not. Therefore
fear him more then the loss of all; obey
him rather then to keep all : for God
can meet with thee in the midst of all:
so he met with *David*, though a King, &
then all his wives and kingdom could
not comfort him, til *God would heal the*
bones that he had broken. Third-

3. To
learn not
to censure
others.

Ps. 73. 13,
14.

4. To fear
God the
more.

Thirdly, take notice there are such troubles, and learn not to censure others when they are in this condition; thou walkest in the light, and thou seest another in the Dungeon, he may be dearer to God then thou. It was *Jobs* friends fault, who having not had experience of such a condition in themselves, concluded he was an hypocrite; if you thus judge, then (as *Asaph* sayes) *You condemn the generation of the just*. And herein Satan also is gratified, the strict wayes of grace scandalized: if God use his children thus, *Curse God and die*, sayes *Jobs* wife, and so the foolish men and women of this world.

Fourthly, *pass your sojourning here in fear, and serve him with fear*, 1 Pet. 1. 17. For even our God is a consuming fire, Heb. 12. ult. Keep the heart in awe with the knowledge of such an estate: this kept *Job* in awe and made him so strict a man all his dayes: read ch. 31. throughout, and you shall see what a righteous man he was, and then see the reason of all, v-23. *Destruction from the Lord was a terrour to me*; and to the same purpose also, ch. 4. v. ult. he

sayes

sayes that he had alwayes feared that which now had befallne him, whereof the distress of his spirit was the greatest evil, this he feared might befall him when he had most assurance.

Lastly, be thankful that God spares thee, haply thy body is weak, and he knows thou art *but flesh*, and so stirs not up all his wrath; if he should fall on thee as on others, it would destroy thee. But consider that thou hadst a stone in thy heart as well as any other: God hath cured it by gentle draughts, and so dissolved it, and carried it away, when as he cut others, and bound them, and put them to much pain in taking of it out: Oh *be thankfull*. You that are healthful and have strong bodies, are you not thankfull when you see others sick, and lie bed-ridden, roaring of the Stone, Toothách, Gout, whereof you are free? and ought you not to be much more for the healthfulness of your spirits (cheerfulness being the *marrow* of them) when as others are sick (as the expression is, *Esa. 33. ult*) for want of assurance that their sins are forgiven; others roar all day as on a rack, and are distracted

M 3

almost

5. Bee
thankfull
God hath
spared
thee.

almost out of their wits, and even themselves are a burden to themselves. Oh be thankfull that it is not so with you.

USE 3.

To those that have beene in darknesse, and are now recovered out of it.

Job 33.

To bee thankfull to God & Christ.

W*Ho is among you that feareth the Lord, and hath been in darknesse, but now is out of that eclipse, and walks in the light again, you who have been in the Dungeon, and have been set free again; who have had the wounds of your spirit healed, your souls raised from the nethermost hell when they drew nigh to the grave, and have found a ransome; learn you duty also.*

First to be *thankfull to God and Jesus Christ*, and to love the more, for you know, and have tasted what he did for you; you know how bitter a few sips of the cup was, which he drank off and took down, & therefore must needs love him more. You also have more experience of *Gods power and faithfulnessse*, and what a miracle God hath wrought in raising you up again, *He hath shewn you wonders among the dead*, as *Heman* speaks: Be thankfull.

thankfull. Thus *David* in *Pf. 116.v.*
3,4. compared with ver. 1. *I love the*
Lord, and why? The sorrows of death
compassed me, the pains of hell got hold
upon me, I found trouble and sorrow, I
was brought low, and he helped me.

Secondly, learn to *pity others* in that ^{2:} To pity
condition. Who can do it better then ^{others in}
you that have experience of the like? ^{that con-}
if you hear of any soul in distresse, it is ^{dition.}
expected of you to pray for him more
then of another. Christ learnt to pity
us all in our infirmities the more, by
bearing our infirmities himself: to that ^{Heb. 2.5.}
end God raised you up that you might ^{ult.}
be able to comfort others with the
comforts you have received, and might ^{2 Cor. 1.4.}
pray for them. Therefore *Isa. 57.17.*
when any poor soul is smitten, God, as
is there said, is moued to restore him
again, for his mourners sake as well as
his own.

Thirdly, declare what God hath ^{3. Declare}
done for you: you have been in hell; ^{what God}
give warning to others from coming ^{hath done}
there; *We knowing the terrour of the* ^{for you.}
Lord, perswade men. If the rich man
had come from hell, what stories
would he have told to have scared all
M 4 his

And give
warning
unto o-
thers.

Pfal. 51.

4. Take
heed of
such sins
as may
bring you
into such
a conditi-
on again:

Prov. 25:
19.

his brethren? tell you the like: You have seen the *wonders of God in the deeps*, now you are ashore, tell men of the rocks and shelves, and stormes they are like to meet in such and such courses of uncleanness, worldliness, &c. *David* sayes, when he would have once his bones that were broken healed again, that *then he would teach sinners Gods wayes*.

Fourthly, take heed of what may prove the fuel of such a condition. The Devil may come and cast you into your old fits, if he find the same materials to work upon, such as gross sins, acts of uncleanness, lying, unjust dealing, &c. You know what brought *David* to his broken bones; and likewise take heed of performing duties formally, coldly and in hypocrisie, and of resting in them, which are but as a *hollow tooth*, as *Solomon* speaks, that is *broken*, better out of the head then in; these may cause the toothach again. Take heed of sinning against light; if the devil found no such things in you he should not trouble you: So also, get small stragling doubts answered, let them not lie neglected, they

they may come in together one day and make an army, though severall, and apart, as they now rise in your consciences scattered, you can despise and neglect them.

USE 4.

The fourth and main use, to such as fear God and walk in darkness.

THen 4. *Who is among you walking in darkness that yet feares to offend God as much as Hell, and endeavoureth and desires to obey him in all things, as much as to go to Heaven?* Such when they find God withdraw, & their hearts left comfortless, their spirits dead and hard, do call Gods love: and their own estates into question: especially if they were in the sunshine afore, but now sit in the valley of the shadow of death: If dandled in Gods lap afore and kist, now to be lashed with terrors and his sharpest rods, and on the tenderest place; the conscience, to have their songs in the night turned into writing bitter things against them; how bitter is it to them!

M 5

Once:

Once they say they could never come to the throne of grace but their hearts were welcomed, their heads stroked, and they went seldome away without a *white stone*, an *earnest penny* put into their hands: but now *God is a terror to them*, and when they arise from prayer or the like duty, their hearts condemn them more then when they began. Once they never lookt to heaven but they had a smile; now they may cry day & night & not get a good look from him: once (say they) they never hoist up saile to any duty, but they had a fair and good wind: God went along with them: but now they have both wind and tide, God and the deadnesse of their own hearts against them. In a word, God is gone, light is gone: God answers them neither *by vision*, nor *by Prophets*, neither in praying nor in hearing, and therefore hath forsaken them, cast them off, *yea will never be mercifull*; Oh woe to us (say they) we are undone.

Tu erre (poor souls) *not knowing the Scriptures*, and the manner of *your God*, and of his dealings with his people, to think that his mind is chan-

ged

ged, when his countenance is ; and so to run away from him ; as *Jacob* did from *Laban* : to think he hath cast you off, when he is *but returned to his place*, *Hof. 9.* that you *may seek him more earnestly*. Like children, when their mother is gone aside a little, you fall a crying as if you were undone. So it is, that you are alwaies in the extreames ; if he shines on you, then *your mountaine shall never be removed* : if he hides his face, then *he will never be mercifull*. This as it is a fond and a childish fault, so it is beastly and brutish also, thus to judge. I tearme it so, because you are led therein by sense ; and like beasts, believe nothing but what you feel and see ; and measure Gods love by his looks and outward carriage ; which when *Asaph* did in other afflictions, as you in this, he cries out *he was ignorant, and as a beast*, *Psal. 73.* 22. What, will you trust God no further then you see him ? It will shame you one day to think what a great deal of trouble your childishness put the Spirit of God unto. As what trouble is it to a wise man, to have a fond & foolish wife, who if he be but abroad, and

about

about necessary business, haply for her maintenance; yet then she complains he regards her not; but leaves her; if he chides her for any fault, then she says he hates her, and is so much distempered by it, as a whole dayes kindness cannot quiet her again: Thus deale you with God, and though he hath given you never so many faire and clear evidences of his love, and these never so often reiterated and renewed, yet still you are jealous, never quiet, alwayes doubting, questioning all upon the least frown, that either God must undo you, by letting you go on in your sinfull dispositions, without ever rebuking of you, or else lose the acknowledgement of all his love formerly shewn, and have it called in question by your peevish, jealous misconstructions, upon every small expression of his anger towards you. Some of you that are less troubled and thus *wanton against Christ*, I would chide out of it.

Two sorts
of such;
some more
lightly-
troubled,
some more
deeply:

But you that are more deeply and lastingly distressed, I pity you, I blame you not for being troubled, for when he *hides his face, the crea-*

tures all are troubled, Psal. 104. 29.
 God would have you lay it to heart
 when he is angry, *Isa. 57. 17.* God
 there took it ill, that when he *smote*
him, he went on stubbornly: if you
 should not thus lay it to heart, it were
 a signe you had no grace, that you
 made not him your portion, if you
 could beare his absence and not
 mourne. Carnall men having other
 comforts, can beare the want and
 absence of him well enough, but not
 you, that have made him your por-
 tion, and your exceeding great re-
 ward. But yet though you are to lay
 it to heart, so as to mourn under it;
 yet not to be discouraged, to call
 all into question. For though you
 change, yet not God, nor his love;
 for *his love is himself,* 1 John 4. 8, 9,
 10. We may change in our apprehen-
 sions, and opinions, and Gods outward
 cariages and dispensations may be
 changed towards us, but not his rooted
 love: We are not the same to day, that
 yesterday we were: but *Christ is the same*
to day, yesterday, & for ever: To say that
 he hath cast you off because he hath
 hid his face, is a fallacy fetcht out
 of

Mal. 3. 6

Jam. 1. 5

Heb. 13

of the Devils Topicks, and injurious to him: For *Isa. 54. 8. In a little wrath have I hid my face, for a moment; but with everlasting kindnesse will I remember thee.* First, I have but *hid my face*, not cast thee out of mind; and 2. though *in anger*, yet *but a little anger*: and 3. not long neither, but *for a moment*: And all that while 4. I am not unmindfull of thee, *I remember thee, &c. 5.* And this with *kindnesse from everlasting to everlasting.* When the Sun is eclipsed, (which eclipse is rather of the earth then of the Sunne, which shines as it did) foolish people think it will never recover light, but wise men know it will.

Object. But you will say, if this desertion were but for a moment, it were something: but mine hath been for many yeares.

Ans. How many yeares? This life is but a moment; and God hath eternity of time to shew his love in; time enough to make a nends for a few frownes; *Everlasting kindnesse.* Remember the Text saies, *One that feares God may [walk] in darkness*: not for a

step or two, but many wearisome
turnes in it. *Heman* was afflicted
from his youth : *David* so long, that
Psalm 77. he thought God had for-
gotten mercy, And doth his promise
faile for ever? Remember what is
said in another case. *Luke* 18. 8. that
though *He beares long, yet he comes
speedily*; (that is) though long in our
eyes, yet speedily in his own; who
hath all time afore him, and knows
how much time is behind to be spent
in embraces with you.

Yea but you will say, it is not one- *Object.*
ly *hiding his face*; but *I suffer terrours*;
he is wroth; he is turned enemy; he
fights against me, and therefore I am
a vessell of wrath fitted to destruc-
tion.

So it was with *Job*, Chapter 13. 24. *Answ.*
*Wherefore hidest thou thy face, and
holdest me for thine enemy?* So *Esay*
63. 10. *Psalm* 88. 16. All these are
but the effects of a temporall wrath.
There is a wide difference between
a child under wrath, and a child of
wrath. Thou maist be a child under
wrath, when not a child of wrath:
God as he may afflict you in your
estates.

estates and bodies, so your spirits, as a Father, for *Heb. 12. 9. He is the Father of spirits.*

Ten Directions for those who are more deeply troubled: and meanes to be used how to recover light and comfort.

FOR their sakes who are thus more deeply troubled, I will prescribe some directions how they are to behave themselves in such a condition, so as to come more comfortably and the more speedily out of it. For it is in these long and great sicknesses of the soul, as in those of the body; men are kept the longer in them, and under them, for want of right directions and prescriptions, as we see in long agues and fevers, and the like diseases.

Direction 1.

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FIRST, take heed of rash, desperate, impatient, and unbelieving speeches and wishes: such you will be forced to recall againe with sorrow

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row. As *David*, when he was in speeches
feares, uttered a desperate speech, & wishes,
namely, that *Samuels* prophecy con-
cerning him, and message to him
from *God*, that he should be *King*,
would prove false; and he saies not
onely, that *one day he should perish by*
the hand of saul, 1 *Sam.* 27. 1. (The
ground of which speech was, that he
finding himself every day in some
danger or other of his life; and so,
though *God* had preserved him a-
gain and again, yet he thought that
some of those many arrows which
were shot against him so continually,
and which still so narrowly mist him,
might at one time or other hit and
speed him, it were a wonder else :)
but he saies further, *I said in my*
haste, Psalme 116. 11. *that all men*
are lyers, the Prophet *Samuel* and
all; that it was but a promise of a vaine
man; but he soon recalls himself and
addes, *I said this in my haste*. So
likewise Psalme 31. 22. *I said in my*
haste, I am cut off; they were rash
speeches (as he confesses) spo-
ken in haste. Even so doth many a
poor soul break forth and say, after
they

they have had strong hopes at first conversion, that a kingdome is theirs, that heaven is theirs, and that it is reserved for them; and they *kept for it also through the power of God*: Yet the devill being let loose to persecute them as *Saul* did him, and God hiding his face, and the arrowes of the Almighty flying thick about their eares, the sorrows of hell encompassing them, and well-nigh every moment cutting them off, they (although upheld again and again, yet) are apt to say, that one day or other, they shall in all likelihood be cut off by Gods hand, swallowed up of Satan and everlastingly destroyed. And when they are told of the hopes they had at their first conversion, and the promises that are made to them, they are apt to say, that their graces by which they should now claime those promises are all a lie, false and counterfeit, and but in hypocrisie; this they say in their haste, too often. So at another time, when *David* was in doubt about that other promise of an eternall Kingdom, made to him in *Psalm* 77. he saies, *God will never be*
merci-

mercifull; what a desperate weak speech was this, that what a man sees not at present, he should conclude would never be? but he acknowledgeth his errour in it. *It was my infirmity*, verse 10. thus to speak. So the Church, *Lam. 3. 17, 18, 19. I said, my hope is perished from the Lord*: what a desperat speech was this? but she eates her words again with grief, *v. 21. This I recall to mind, therefore have I hope. Job*, though for a while, at the beginning of the storm he was somewhat calme and quiet in his spirit, and it was his commendation; and therefore in the 1 Chapter v. 22. it is said, that *in all this*, that is, so long and thitherto, *he had not charged God foolishly*: but this held but to the first and second Chapter, for when he begun to be wet to the skin once, and the drops of Gods wrath began to soak into his soul, then he falls a roaring, Chapter 3. and *curseth the day of his birth*; and Chapter 6. ver. 8, 9. *wissheth God would cut him off*, and Chapter 7. 15. *sayes his soul did choose strangling*, rather than life. For which speeches God in the end

end steps out (as it were) from behind the hangings, over-hearing him, taking him up for them: Chapter 38.2. *Who is this*, saies he, *that talkes thus*; How now?

But (good soules) you that are in trouble; oh take heed of such impatient wishes or speeches; as these or the like, that all which you have had is but in hypocrisie.; and oh that **God** would cut me off! that I were in hell and knew the worst! take heed I say: When a man is sick, and raves, whereas otherwise the Physitian and those that stand about him would in pity use him gently, they are forced to hold and binde him; *Impatiens agrotus crudelem medicum facit*, an impatient patient makes a Physitian more cruell then otherwise he would be: So would **God** deale more gently with thee, but for such impatiencies. And know that this is taking Gods name in vain in high degree. You must know that the graces of **God** written in your hearts are a part of **Gods** name, as whereby his love is manifested to you; now for you to call the truth

truth of these in question, and say they are counterfeit; is as if you should say of the Kings hand and seal, when it comes down to you, that it were counterfeit, and deny it; which is *crimen laesæ Majestatis*: So if a speciall friend, or your father had given you some old precious pieces of gold or jewels, &c. as tokens of their love and remembrances of them, for you to say in a distempered fit of jealousy, all these are but Counters and but Alchimy, you should exceedingly wrong and abuse their love. Thus is it if you deny Gods hand-writing in your own hearts, when he hath written therein by his Spirit, joy, fear, love, zeal, &c. and should say, It is not like his hand: So if you deny the seal of the Spirit, after he hath sealed you up unto the day of redemption; and say that all the earnest pennies of heaven are but counters, and Alchimy, and nothing worth; in so doing, you take his name, his love, his mercy, and all in vaine; yea you lie against the holy Ghost, as the Apostle said in another case. Thus though God give you full

full leave to try and examine all his graces in you, and dealings with you; yet not desperately at the first blush and view, upon the least mistake or flaw, to say they are no graces, and that he will never be mercifull. You abuse him when you do so: Take heed of it.

Direction 2.

To make
a diligent
search and
examina-
tion.

SEcondly, let the troubled soul *make diligent search*. Let an inquisition be set up in thy heart. So Psalme 77. ver. 6. *David in case of desertion is said to do: I communed with mine own heart, and made diligent search.*

2. Things
to be
searcht
into.

Now in this search make inquiry into 2. things.

First, what might be the true *cause* which provokes God thus to leave thee, and hide himself from thee.

Secondly, what in thine own heart is the maine doubt and objection, reasoning and apprehension, which causeth thee to fear and thus to call all into question?

These are two distinct things. For
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though God hath just cause and reason to leave us to this trouble; yet often the thing that troubles and disquiets us, is a meer mistake, a misapprehension: even as a father sees good reason often to scare the child; but yet the thing he suffers him to be affrighted with, is but a meer bugbeare. It is necessary to enquire into both.

First, examine what might be the true cause that provokes God thus to leave thee. So *Lam. 3. 40. Let us search and try our waies*, It was spoken by the Church in desertion, as appears by the former part of the Chapter. And to help your selves in this, go over all the *Cases* which have been propounded: hast thou not been carnally confident in false signes? or rested too much on true, to the neglect of Christ, and Gods free grace? Didst thou not afore neglect to stirre up thy own graces? &c. go over all those cases mentioned: something or other will be found to be the cause. This is necessary, for till the cause be known the heart submits not; neither will it sanctifie Gods name, nor will the

1. What is the true cause which provoketh God to leave thee to this distresse;

the trouble cease, till that which provokes God to lay it on, be confessed and forsaken. And if it be a particular sin that God aims at, then usually, God useth the horror for, and the guilt of that very sinne to afflict thee with; and then that sinne it self is made the cause of thy trouble in thy own apprehension. So as then it is easily found out; thou wilt find thy sin to be the thorn in thy foot, the stone in thy shoo that did grate, gall, and vex thee. *David* easily knew in *Psal.* 51. what it was for which God broke his bones: for his very sinne was it was the iron Mace, the instrumentall cause it self of Gods executing it upon him; the horror of that murder God used as the hammer to break him withall, and as the rod to whip him with, verse 3. *My sinne* (saies he) *is ever before me*; it was ever in his eye. Indeed, in outward afflictions it is more difficult to find out the cause why God afflicts a man; (unlesse sometimes you may through Gods wise-disposing hand find and reade the sinne in the punishment, they so resemble one another, so as a

man

man may say, this Cross lay in the womb of such a sin, they are so like: *in quo peccamus in eodem plectimur*) But in those inward distresses of conscience, that sin which is the true cause, and that moveth God to afflict, God often useth even the guilt of that very sin to terrifie thee; to cast a man into the distress and to keep him in it, it is both the procaratical cause and executioner also.

But in case thou canst not find out the cause, as Job (it seems) did not; and Elihu did suppose he might not; therefore gives him this counsell (which do thou also follow, till God shew thee the cause) Job 34. 31, 22. *to say unto God (as he adviseth there) That which I see not, teach thou me, and I will not offend anymore; and if thou findest it, say also, as ver. 31. I have born chastisement for such a sin I will never offend anymore. Till then God will not let thee down.*

The second thing to be searched into is; What is the chief and main reasoning in thy heart, which makes thee call all into question, whether God be thy God. What is the reason why thou thinkest so, what makes thee conclude so? N for

2. What is the main reasoning in thy heart that causeth this question of thy estate.

For this you must consider, that although God for some sinne committed doth hide himself from thee, terrifies, and lasheth thy conscience, yet that which causeth in thee and worketh in thee this apprehension [that God hath cast thee off,] is usually some false reasoning or misapprehension, some meer mistake, some *devise* and sophistry of Satan. When the *Corinthian* was excommunicated for his sinne, Satan had leave to terrifie his conscience for it, but Satan went further, he would have *swallowed him up of sorrow*, by perswading him that such a sinne was unpardonable, and that God would never own him again: now the reasoning Satan used to bring this upon him was a false one, some trick and *devise*, 2 *Cor.* 2.7. compared with the 11. verse: whereof if a man be ignorant, he may go mourning a long while, as a cast-away. Therefore take thy soul aside, and seriously aske it, and examine it, *why it is thus troubled?* What reason, what ground thou hast to think that God is not thy God? and then examine it whe-

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cause

ther it be a true ground yea, or no,
as the Apostle bids us, *Give a reason* 1 Per 3.
of our faith: so aske thou of thy soul, 15.
the reason of its doubting.

Thus *David Psalme 42. verse 5.*
Why art thou cast down oh my soul?
and because doubts arise again and a-
gain, therefore he asketh the reason
again, verse 11. *Why art thou cast*
down? *David* knew the way to dis-
solve them, was to search into and
examine the reason of them: for still
when he had thoroughly examined
them, he found them needlesse, and
causlesse, to put him into such despe-
rate feares. The child of God is often
cast into prison, into feares and bon-
dage, and after he hath layen long in
them, and begins to read over the
Writ, and *Mittimus*, he finds it to be
false imprisonment, a meer trick of Sa-
tan his Gaoler. For as carnall men
when they think their estate good, and
that they are in the favour of God, it is
some delusion, some false reasoning
that is still the ground of such their
opinion; as because they prosper in the
world, therefore God loves them; be-
cause they perform some duties, have

some good motions, which grounds they cannot endure to have examined: So contrarily, one that feares God, the ground of his apprehension that he is out of the favour of God, is likewise some false reasoning, which when examined appears to be such, and when it appears, the soul is freed out of its feares and doubts. *Heman* thought, and said that God had cast him off; and what was the reason perswaded him to think so? v. 14. *Because God had hidden his face*: It doth not follow, *Heman*; a Father may hide his face from his son, and yet not cast him off. So *David* also reasoneth, Ps. 77. v. 2, 3. *I have sought God, prayed, and used the meanes, and yet I am troubled*, and yet God reveales not himself: and what doth he conclude from this? v. 7. *Will the Lord cast off for ever?* He thought, [if God had loved me, he would presently have heard me;] he thought his soul would not have been worse after praying: This was a false reasoning, for Psalme 70. 4. *sometimes God shuts out his peoples prayers*. A father may sometimes seem so angry, that he may throw away

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his child's petition, and yet resolve to be his father still. It were infinite to reckon up all the false reasonings, that souls in distress have sometimes from a place of Scripture misunderstood, & misapplied; some who being annoyed with blasphemous thoughts against God and Christ and his spirit, though they be their greatest affliction, yet have thought they have sinned against the *holy Ghost*, upon the misapplying that place Mat. 12.31. *That blasphemy against the holy Ghost shall never be forgiven*; whereas that place is meant only but of some one kind of blasphemy which indeed is wilful blaspheming of God & the work of his Spirit; out of revenge, *Heb. 10.29.* So some because they have sinned after enlightning and tasting, and fallen into some gross sin, think they shall never be renewed, by reason of that place. *Heb. 6.4.* whereas he speaks of a wilfull and revengeful falling away, with such a revenge as they would, if they could *crucify Christ again*, v.6. For otherwise *David* had not been renewed, for he sinned presumptuously, and *despised the Commandment*. So 2 Sam. 12.

some if they hear but of some fearful example, and of Gods severe dealing with others, how he cast them off upon such a sin, as he did *Saul*, they think and conclude that upon the commission of the like, that God hath cast them off also: But there is no certaine ground for such a thought; for *secret things belong to God*. So because some heare there is a time, after which God sometimes offers grace no more, but sweares against some men; therefore that their time is also past; which they can have no ground for: for though it be true God doth so with many that heare the Gospel, yet the word gives us no certain rules to judge he hath done so by any of us. It is good to fear lest thou shouldest provoke him to it, but thou hast no signe to fear he hath done so with thee. And indeed herein lies the main and first businesse to be done in raising up a troubled soul, even to find out the ground of their doubting, and to examine the truth of it and confute it. If a many be falsly imprisoned or cast in a suit at law, what doth he to remedie it? he seeks to find out the error in the writ: so do thou search

out

out the ground of thy trouble : go to
some spirituall Lawyer skilled in
soul-work ; keep not the Devills
counsell : he opposeth nothing
more then making your doubts known.

Direction 3.

THe third direction I give to ^{3. To con-}
such is , that they keep and sider as in-
lend one eare as well to heare different-
and consider what makes for their ly what
comfort, as unto what may make a- may make
gainst them. for them
as against
them.

This direction meets with a great
infirmity of such as are in distresse,
who through Satans temptations have
their hearts so deeply possessed with
prejudiciall conceits of the misery
of their estates, that as the people
of God in Exodus 6. 9. *through the*
anguish of their hearts were so far di-
stempred, that they *listned not* to
the good message which Moses
brought them ; nor believed that so
good news could be true of them : So
are the foules of many that are in di-
stresse, so filled with anguish and
sense of misery, and so strongly pre-
possessed

possessed with desperate opinions, and so far put out of hope, that they reject all that is spoken for their comfort; so as they will not so much as be brought to cast an eye or a thought upon any thing that may be an occasion of comfort to them: Like some prisoners at the bar, through extremity of fear they cannot read that in their hearts and in the word which might save them. Tell them of what God hath wrought for them and in them, as evidences of his love, and as they cannot, so often they will not read them over, or if they do, they read them over but as a man doth a book he means to confute, they pick quarrels, and make objections at every thing that is said: as if they were hired as lawyers to plead against themselves, and to find flaws in their evidences. I have observed some who have set all their wits awork to strengthen all arguments and objections against themselves, and who have been glad if they could object any thing which might puzzle those who have come to comfort them; if they could hold argument against themselves; as if they were disputing

putting for the victory onely. And thus through much poring upon, and considering onely what might make against them, they have had the bolts of their hearts so far shot into despair, and fixed in desperate sorrow, and the true wards of sound evidences so far wrung and wrested by false keyes, that when the skilfullest and strongest comforters have come with true keyes to shoot back the bolt, they would not turn about, nay could scarce get entrance.

This was *David's* infirmity, as at the 10. verse of the 77. Psalme, compared with the second verse, *My soul refuseth to be comforted*, he spilt all the Cordials and physick that were brought him: he was not onely void of comfort but refused it. What? bring me promises to comfort me? (will such an one say) you may as well carry them to one in hell; or give physick to a man past recovery; and so will take down nothing that is given them. So also the Church, in the third of the Lamentations verse 17. 18. her heart was deeply possessed with a desperate apprehension,

My hope (saies she) *is perished from the Lord*; And what was it that shot her soul into so fixed despaire? verse 17. *She forgot all good*: she forgot, that is, she would not so much as take into consideration and remembrance, any thing that had been comfortable to her. *All good* (so the originall) that is, all Gods former good and gracious dealings with her, all the good things wrought in her, and for her, whence she might have comfort: and in stead thereof, what did her thoughts feed and chew upon? onely wormewood and gall, her bitternesse and distresse, poring onely on what might make against her. *I said my hope was perished from the Lord, calling to minde my affliction and my misery, my wormewood and gall.* These she could revolve and rowl up and down in her mind though they were bitter, and would entertaine thoughts of nothing else. But when on the contrary, she began to take into consideration Gods gracious and faithfull supporting her in that very desertion, *in faithfulness renewing his mercies every morning,*
verse

verse 22. 23. and that still he maintained in her heart a longing and lingering after him, and a secret cleaving to him, and that God did enable her to *choose* him as her portion, verse 24.

[*This I recall to mind*, (saies she) verse 21. which speech hath reference to those words fore-cited, which follow there; *therefore have I hope*; she spits out her wormwood, and eats her own words. And now that her heart began to listen to what might comfort her, presently she began to have hope. This sullen, peevish, desperate obstinacy is a thing you ought to take heed of; for hereby you take Satans part, and that against those you ought to love so dearly, even your own souls: But as they said, *Let Baal pleade for himself*; So let Satan plead his owne cause, do not you. Hereby also you *forsake your own mercies*, (as it is said) *Jonah 2. 8.* you give up your own right, and are so farre befooled as to plead against your own title, your own interest in the best things you can have interest in, *Gods mercies*, made yours by an everlasting covenant; you give up your portion bequeathed

queathed you in your Fathers will, which you ought to maintain, and you trust to *lying vanities*, the sooth-sayings and fortune-tellers, as I may call them, of Satan and of your own hearts. Hereby also *ye become judges of evill thoughts*: for he is an ill hearer of a cause, who will hear but one party speak.

James 2.

Direction 4.

Direction
To call
to mind
former
vidences.

THe fourth direction is, to make diligent search into, and to call to remembrance what formerly hath been between God and you: The remembrance of former things doth often uphold, when present sense failes. This *David* practised, in the like case, *Psalme 77. verse 5. 6.* when his soul had refused comfort, (as I told you) *verse 2.* yet in the end he began not onely to be willing to listen to what might make for him, but set himself awork to recal to mind, to consider the daies of old, to make diligent search; namely, into the records and register of Gods dealings. v. 11. to see if there were never a record extant which might help him, now the devill pleaded

pleaded against his title : even as if your houses and lands were called into question, you would search over old writings and deeds ; so do you in this : *I considered*, saies he, *the songs in the night*, (that is) that joyfull communion he had enjoyed with God when God and he sang songs together, and *I communed with mine own heart*, and *made diligent search*, I tossed and tumbled over my heart, to see if no grace formerly had been there, and if no grace at present were there ; he searched into what might comfort him ; as well as into the causes might provoke God thus to deal with him, for I take it both may be meant.

And so *Job* did, when he was thus stricken, and forsaken of God he views over every part of his life ; he seeks what dry land he could find to get footing upon in the midst of seas of temptations, recounts what an holy life he had lived, with what feare and strictnesse he had served God. Chap. 29. and Chap. 30. and Chapter 31. throughout, and tells them plainly, Chap. 27. v. 5, 6. That let them plead & argue what they could against him.

and

and go about to prove him an hypocrite, till *I die* (saies he) *I will not remove mine integrity from me, nor let go my righteousnessse*: I will never give up mine interest in Gods mercies, nor the evidences I have to shew for them, and, saies he chap. 19. 27, 28. *Though my reines be at present consumed, yet the root of the matter is in me*, (that is) though God deals thus hardly with me, as you see, yea though the exercise of grace is much obscured, the sun-shine of Gods favour withdrawn, his face hidden from me, and the joyfull fruits of righteousness, and comfortable fresh green speeches and leaves you have known to grow upon this now withered stock faine off, yet there is *the root of the matter still in me*, a root of faith that decaies not, a constant frame of grace that still remains, which hateth sin, loveth God, and you shall all never beat me from it. And canst thou call nothing to remembrance betwixt God and thee, which argues infallibly his love? what, nothing? look again. Did God never speak peace unto thy heart, and shed his love abroad in it? Hast thou at no
time

time found in thine heart pure strains
of true love and good will to him?
some pure drops of godly sorrow for
offending him, and found some dispo-
sitions of pure self-deniall, wherein
thou didst simply aim at his glory
more then thine own good? Hast thou
never an old tried evidence which
hath been acknowledged and confir-
med again and again in open Court?
what not one? And if thou canst now
call to mind but one, if in truth, it
may support thee. For if one promise
do belong to thee, then all do, for eve-
ry one conveys whole *Christ, in whom*
all the promises are made, and who is
the matter of them. As in the Sacra-
ments the Bread conveys whole
Christ, and the Wine also whole
Christ: so in the Word every promise
conveys whole Christ, and if thou
canst say as the Church of *Ephesus*,
Rev. 2.6. This thing I have, that I
hate sin, and every sin as God hates
it, and because he hates it: as Christ
owned them for this one grace, and
though they had many sins and many
failings, yet (saies he) *this thou hast,*
&c. If Christ will acknowledge thee

to be his for one ear-mark; or if he
 Deut. 32. 5 sees but one *spot of his child* upon thee,
 thou mayest well plead it, even any
 one to him; yea though it be but in
 a lesser degree, if in truth & sincerity.
 For God brings not a pair of scales to
 weigh your graces, and if they be too
 light refuseth them; but he brings a
 touch-stone to try them; and if they
 be true gold, though never so little of
 it, it will passe currant with him,
 though it be but *smoke*, not *flame*,
 Mar. 12. though it be but as a *weik in the socket*
 20. (as it is there in the originall) likelier
 to die and to go out, then to conti-
 nue, which we use to throw away;
 yet he will not *quench* it, but accept
 it: yea and though at present thou
 findest in thy sense no grace stirring
 in thee, nothing but hardness, dead-
 ness, &c. yet if thou canst remember,
 [yea but *this once I had*] as a woman
 with child, though after her first quick-
 ning she doth not alwaies find the
 child to stir, yet because she did feel
 it stir, she still conceives hopes and
 thinks she is with child; so think thou
 of the new creature formed within
 thee.

These

These things you are to recall and consider in time of distress, to remember former graces and spirituall dispositions in you, and Gods gracious dealings with you; God remembers them to have mercy on you, and why should not you remember them to comfort you? therefore *Heb. 6. 9, 10.* *We hope (saies he) better things of you, for God is not unrighteous to forget your labour of love, namely, to reward you; & therefore he calls upon them in like manner, Hebr. 10. ver. 31. To call to remembrance the former daies to comfort them; how they held out when their hearts were tryed to the bottom, when shipwrack was made of their goods, good names, and all for Christ; yet they made not shipwrack of a good conscience. And if thou dost thus call to remembrance things of old, and yet canst finde no comfort at first from them, (as often ye may not, as was Davids case, Ps. 77. for after his remembrance of his songs in the night, still his soul was left in doubt; and he goes on to say, Will God ever be mercifull?) yet have recourse to them again, and then again,*

again, for though they comfort not at one time, yet they may at another: that it may be seen that God comforts by them, and not they alone of themselves. Hast thou found a promise
 Isa. 66. 11. (which is *a breast of consolation*) milk-
 less? yet again suck, comfort may come in the end. If after thou hast empanelled a Jury and grand Inquest to search, and their first verdict condemns thee, or they bring in an *ignoramus*, yet doe as wise Judges often do, send them about it again, they may find it the next time. *Jonah* look'd once it seems and found no comfort, *Jonah* 2. 4. for he said, *I will look again toward thine holy Temple*. A mans heart is like those two-fac'd pictures, if you look one way towards one side of them, you shall see nothing but some horrid shape of a devil, or the like, but go to the other side and look again, and you shall see the picture of an Angel, or of some beautifull woman, &c. So some have lookt over their hearts by signs at one time, and have to their thinking found nothing but hypocrisie, unbelief, hardness, self-seeking; but, not long after, exami-
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ning their hearts again by the same signs, they have espied the image of God drawn fairly upon the table of their hearts.

Direction 5.

BUT now if former signs remembered, bring thee no comfort in, but the waves that come over thy soul prove so deep, that thou canst find no bottom to cast anchor on, the storm and stresse so great that no cable will hold, but they snap all asunder, as is often the case of many a poor soul:

5. To renew a mans faith & repentance.

Then 5. take and put in practise this fifth direction, *renew thy faith and repentance*, set thy heart awork to believe and repent afresh, as if thou hadst never yet begun. Spend not all the time in casting out of anchors, but fall a punping; leave off and cease a while to reason about the goodness of thy former faith and repentance, and set upon the work of believing and repenting anew: say, Well, suppose I have not hitherto been in the state of grace, yet I am not incapable of it for time to come, I may obtain grace yet.

Suppose my faith and repentance hath
not

not been true hitherto: I will therefore now begin to endeavour after such as is true; and to that end make this use of whatsoever flaws the devil finds in either, to direct thee what to mend and rectifie for time to come; begin to make up the breaches and unsoundness which is discovered, endeavour after a supply of all those wants he objects to be in either: mend all the holes he picks. Say, Lord I cast my soul on all thy mercies afresh, I desire now to make my heart perfect with thee for time to come, to part with every sin, to submit to every duty, to curse every by-end to hell, and to set up God and Christ as my mark, pole-star, and aim in all; and when thou hast done this, let the devil say his worst. This of all the former directions I commend to you, as a speciall means to dissolve and put these *temptations* about assurance to an end. I set a *probatum est* upon it, take it, practise it, it is a tryed one, and it is that which at the last the Church in desertion comes to: *Lam. 3. 40. Come, let us try our waies, and turn to the Lord,* that is the last way and course
 she

she takes. Now when the water is at the lowest, and the tide of assurance ebbed, mend up your banks as you use to do at low waters. Now when nothing but hypocrisie, and unbelief, & falseness of heart appear to thee, to be in thy heart, do thou grone, sigh, endeavour after the contrary sincerity, and let Satan say his worst: and this direction I now in the next place prescribe you, because in time of temptation about assurance, it is the usuall course of some troubled souls to spend all their thoughts upon what formerly they have had, as if they must have comfort onely from the former work or no way: laying out all their time and cost in new suits and new trials about their former title, and when they have been cast again and again, yet still to do nothing but read over old evidences again and again, and bring in and study new proofs.

But know, that though this is to be done, and not to be neglected, and is found often comfortable, therefore in the former direction I exhorted to it: yet you are not onely to take that

that courſe, nor to look back ſo much to your former faith and repentance as to forget to praſtiſe new. But being to praſtiſe new acts of faith and repentance, this is the righteſt way, the ſhorteſt cut, and requires a little pains: thou maiſt with as little charge get a new Leaſe renewed, as prove good the old one; it will require many terms to examine over all thy evidences againe and againe, which alſo haply are blotted and blurred; thou maiſt cut the knot and diſſolve the temptations ſooner by new faith, then untie it by reasonings and diſputings: And the truth is, in the end thou muſt come to this, for Gods great end in deſerting is to put you upon renewing your faith and repentance: *Except ye be converted*, (as Chriſt ſayes to his Apoſtles) converted is as it were anew, He will not deliver thee out of the dungeon, till thou entreſt into new bonds and baile for thy good behaviour. Therefore begin to do it ſoon. And whereas thou thinkeſt that by this thou maiſt prejudice thy former title, that is not my meaning, as if thou ſhouldeſt utterly give up thy old faith

faith and repentance as counterfeit;
I will keep my integrity (saies *Job*)
onely my advice is to forbear, and to
cease pleading of it for a time, and to
begin to renew it rather, that is it I
exhort unto: And then the comfort
of thy old repentance will come in,
as the Apostle sayes of the Law, so I
of thy former title, *it is not destroy-*
ed but establisht rather by this. And
as Christ sayes, *John 7.17. If any man*
will do his will, he shall know of the do-
ctrine that it is of God; so as the best
way to know the truth is not to spend all
the time in disputing about it, but to
practise it, which puts an end to con-
troversies in mens hearts: so say I, to
know the truth of, and so to come to
have the comfort of former grace, is
to adde to these reasonings about it
the practise of believing & repenting
anew: This baffles the Devil excee-
dingly; and gets the advantage of
him: for by this the suit is removed,
all his old pleas dashed, this puts him
upon a new reply, diverts the war, and
indeed non-pluffeth him: for what
can he say to it? he must now prove
thou art incapable of grace, that thou
shalt

shalt never repent, which all the world and devils in hell cannot prove. And yet if in this case he tells thee (as usually he doth) that all will be in vain for time to come, as well as it hath been for time past,

Direction 6.

6. To be resolute & peremptory in believing & turning to God whaever may be the issue.

THen sixthly, stand not now disputing it, but be peremptory and resolute in thy faith, and turning to God, let the issue be what it will be. Faith is never nonplust; *Job* vows *he will trust him though he kills him*, *Job 31.15*. So do thou, whether he will damne or save thee, doe what he will with thee, leave not to cast thy self upon him for mercy, nor to serve and love him. Go thou on to use the means diligently and constantly; and be so much the more diligent, fear and hate sin still, pray day and night, as *Heman* did when he thought himself cut off, *Pf. 88.1. I have cryed day and night, though I be as one thou remembrest no more*, ver. 4, 5. and so at the ninth verse, *I have called daily*, though ver. 10, 11, 12. he thought himself in

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hell, and thought it a miracle ever
to be raised up againe, yet sayes he,
verse 13. *But I have cryed to thee,*
that [*But*] seemes to come in as an
expression of his resolution hitherto,
that though these were his appre-
hensions of his condition, yet howso-
ever he had, and accordingly would
go on to seek the Lord. Suppose thou
findest no relish in the ordinances,
yet use them; though thou art de-
sperately sick, yet eat still, take all is
brought thee, some strength comes of
it: Say, be I damned or saved, hy-
pocrite or not hypocrite, I resolve to
go on. And there is good reason for
it; for if thou shouldest leave off to
serve the Lord, and resolve never to
look after him more, then thou art
sure to be damned; if there be *an evil*
heart in thee to depart from the living
God, thou art undone: but this other
way of seeking him thou maist in the
end prevaile, *Who knows but God may*
be mereifull? in the third of the *Lam.*
29. this counsel is given to a soul be-
ing yoked and deserted, *to put his*
mouth in the dust, and it waiteth,
sayeshe, suffers and doth any thing,
O not

not onely if he hath hope, but *if there may be hope*, if there be but such a thought it may prove so, he will make a venture, and so do thou. See what *Esther* did in the like desperate case; thought she, if I hold my tongue (and so *Mordecai* told her) God will destroy me: and better it was to make a venture upon the King to speak, and so to carry her life in her hand; and therefore she saies, *if I perish I perish*. And so the Lepers, see how they reasoned in a desperate case, 2 Kings 7. 3, 4. *If we go into the City we are sure to dye, for the famine is there; if we sit still, we die also: Come, let us fall into the hands of the Assyrians, if they save us alive, so; if they kill us, we shall (however) but die; and there were many strong arguments to move them to think they would kill them, for they were Jewes, and so of the enemies side, and might be suspected for spies; if not, they were Lepers, that might infect the campe: who were fit for no service, for nothing but to be knocked i'th head: yet in this desperate case they took the surer and more profitable part, ventured to fall to the*

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Aſſyrians ſide, and the ſucceſſe is
known to you all. So reaſon thou ; if
I give over my believing, humbling
my ſelf, praying, attending on the
meanes, I ſhall certainly periſh, there
is no help for it ; I will therefore ra-
ther go on to do all theſe as ſincere-
ly as I can to the utmoſt, and if
God ſaves me a ſinner, a leper, an
enemy, ſo ; if not, I can be but dam-
ned.

But let me tell thee, ſuch a reſolu-
tion can never go to hell with thee ;
yea, if any have a roome in heaven,
ſuch a ſoul ſhall : for this puts not the
devill onely to it, (for in this caſe,
what can the devill himſelf ſay to
thee ? for thou wilt venture thy ſoul,
ſervice, and all upon God, let the
iſſue be what it will, in this reſolute,
yet ſafe way ; if thou wilt in a pure
truſt referre it unto God with con-
tentedneſſe and ſubmiſſion, what is
that to him ?) but it puts God to it
alſo, who cannot find in his heart to
damne ſuch a one who ſhall goe on
to do thus : when thou thus freely
ſerveſt him, chooſeſt him, ventureſt
and leaveſt thy ſelf and all the iſſue

of thy wayes to him ; thou by this one act in such a case shalt win more upon him and his love, then haply by all thy obedience all thy life afore. Thy salvation, and the assurance of it, that is Gods work, leave it to him, try his faithfulness; it is self-love makes us too much to be troubled about it. Go thou on to believe, repent, mourn for sin, hate, forsake it, to use the means, &c. that is thy work ; and so doing thou canst not be damned.

Direction 7.

Let him trust in the Name of the Lord-----

IF you ask what ground a soul in this case may have to venture thus upon—

I answer, *His Name*, which will make up a seventh direction.

Being thus resolved to turn to God, and to go on to *fear and obey him*, thou must safely and confidently trust in and stay upon the *Name of God* when thou hast nothing else to rest upon.

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This you see is the direction which the text gives, and I had thought therefore to have made a distinct point of it, but I will somewhat more largely open and explain it, onely as it is a direction and meanes of support and comfort in this distress; and so take it as it riseth out of the text. Thus,

That to one who resolves to fear God and obey him, the Name of God is an al-sufficient prop and stay for his faith to rest on, when he sees nothing in himself, or in any promise in the world belonging unto him.

The *Name of God* alone is here opposed to all other means and props which faith hath to rest on. It is opposed to all comfortable sense of Gods love, to all sight of any grace in a mans self to which any promise is made. So that when the soul shall look into its self with one eye, & glance over all the word of God with another; yet shall see not any one grace in the one, nor promise in the other made to any grace within it self, which it may rest upon; yet the soul then looking upon God, and considering *what a God he is*, and *what he sayes*

of himself, of his *mercy and kindness* and *free grace* towards sinfull men, even the sole consideration of what meerly it knowes to be in **God** as he is revealed in the covenant of grace, may support him. This it is to stay upon his name.

Now to explaine this further to you: By the name of God two things are meant.

First, those *glorious attributes*, especially of *grace and mercy*, whereby God hath expressed himself, and made himself known to us.

Secondly, **Jesus Christ**, as he is made and set forth to be righteousness to the sons of men.

For the first, in the 24. of Exodus ver. 4 5, 6, 7. The Lord proclaimed his name; *The Lord God, mercifull, gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and will by no means cleave the impenitent.*

For the second, I refer to that place, Jer. 23. 6. speaking of Christ; *This is the name wherewith he shall be called*, or made knowne to us;

THE LORD OUR RIGHTEOUSNESSE, (that is) that Jesus Christ who is God, hath righteousness in him for us, which may be made ours.

So that when a poor soul in distresse is not able to say, I see such or such signes, or any evidence in my self, whereby I can say **God** is my God, or that **Christ** is mine; yet because I see free grace enough in **God**, and righteousness in **Christ**, which I being a sinfull man, and not a devill, may therefore be capable of, and may come to have an interest in them, though I know nothing in my self whereby I can challenge any present interest: and because *grace* and *mercy* is his *Name*, and *Our righteousness* his *Sons Name*; therefore I do cast my self upon both for pardon and favour, and thereupon my soul leanes, staies, & abides, and from these it will not be driven. So that these two apprehensions meeting in the heart in truth, help to make up this resting upon his Name here spoken of; namely, First, [that there is such free grace, good will, and mercy, &c. in **God** and that

Jesus Christ is appointed and made to be our righteousness.] And secondly, [that I am capable of, & may come to have an interest in both these] & that though there be nothing in me which may challenge an interest in them, yet there is nothing that excludes me; whereupon I cast my self upon God for both, and there rest: yea though I cannot yet say that ever I shall obtain them. And this where it is truth, and accompanied with that firm resolution of turning to God in all things aforementioned, is as good faith as any of you have in your hearts.

And so I come to the proof of this: namely, That when the name of God & Christ are thus simply and alone apprehended, they may be sufficient ground for faith to rest upon; then which nothing can be more comfortable to a poore distressed believer. *Num. 14.* When Gods wrath waxed hot against his people (as sometimes in like manner it doth against a poore soul) that God began to say, *how long shall they provoke me? v. 11.* & speaks of destroying them, and of making *Moses* a great nation; what hath *Moses* his

his faith recourse unto, but to that proclamation of his Name you heard of before? and urgeth that, v. 17, 18. *Let the power of my Lord be great according as thou hast spoken. The Lord is long-suffering, and of great mercy, forgiving iniquity, transgression, and sin,* and he desires him to shew his power in pardoning, because as much power is seen in overcoming his wrath, as in making a world. *Let thy power be great;* it was his name you see that was alledged by *Moses* and prevailed with God for mercy. So also for his Sons sake, *The Lord our Righteousnesse, Elihu* sayes, *Job* 33. when a mans soul is in deepest distresse, as in the 19, 20, 21, 22. v. he describes it, yet sayes he, v. 23. *If there be a messenger to shew a man [his] uprightnesse,* that is, that *righteousnesse*, that is laid up for men in the Lord *Jesus*: then God is gracious to him, and sayes, *deliver him,* and he resting thereupon, *his flesh returns to him againe*; becoming a means to stay him and restore him. I mention these places of the old Testament rather then of the new; out of which you see Gods name

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and his Sons name are al-sufficient to uphold and support a soul. So the penman of that Psalm whether *David* or whoever, *Pf. 130.* when he was in his depths, as v. 1, 2. plunged over head and eares in sorrow and discomfiture, what hath his faith recourse unto? v. 4. to *Gods name*, to nothing that was in himself, but simply to what his faith apprehended to be in God. *Mercy is with thee*; he saies no more; *in him*, and *with him*, it is to be had: and he confirms his faith in that, by this argument, because else *none would fear him*: and, *If thou wert extreame to marke what were amiss, no man could stand*, or would be saved: therefore surely (saies he) *mercy is with thee*, and therefore let *Israel hope in the Lord*, v. 7. And why? what, because *Israel* sees he hath grace in himself? no, but *because mercy is with him and plenteous redemption*: v. ult. which word *redemption* hath relation to his Sons name. There is enough in him, else he will have none, and *Israel* is mentioned in his will, as capable of it: and therefore saies he, *I will wait and hope in the Lord*. ver. 5. and though he could not say that God had forgiven him,

him, yet *forgivenesse was with him*, and there he pitcheth and resteth his soule, as a beggar at a great mans doore, when there is none else in the countrey able or willing to relieve him, there he lies; though he knows not whether he shall have any thing or no. *In my fathers house there is bread enough* (saies the Prodigal) there it is to be had, & no where else, & there is enough; & *crums will serve me*, saies the woman of Canaan, thou art the Mediator thought she, & it is thy business to save, & though I am a dog, yet I am capable of having *crums*; Woman, sayes Christ, *great is thy faith*; not such faith among all my Disciples. These trusted in his name, & nothing in themselves. So Ps. 62. David saies at v. 5. *he trusted in God for salvation and mercy*, and exhorts throughout the whole: *Trust in God fully and at all times, & in no creature*, v. 8, 9. And what was it he rested upon? simply two attributes of his, viz. *Mercy and Power*, *God hath spoken once* (that is, irrevocably, as Ps. 88. 35. *Once have I sworn, &c.*) and twice I have heard this, that is, often met with it in the word, and thought of it (sayes he)

he) *that with God is power*, v. 11. so as he is able to save in the greatest distress; and I have heard *that to him belongeth mercy also*, v. 12. and therefore he may be willing to help, and because these are in him, though I have nothing in myself, yet these I rest upon, and these alone. Many such instances more might be brought.

Reasons.

The reasons why the name of God, and what is in God is prop sufficient for faith to rest upon: are,

First, because the name of **God**, that is, Gods attributes, and Christs righteousness, do sufficiently and adequately and fully answer all wants and doubts, all objections and distresses we can have, or can be in; whatsoever our want or temptations be, he hath a name to make supply. For example, to take that his Name in pieces, mentioned *Exo. 34. 5, 6.* consider every letter in that his Name, and every letter answers to some temptation may be made by us.

First, art thou in misery and great distress, he is merciful; *The Lord merciful; The Lord*, therefore able to help thee; and *merciful*, therefore willing.

• Yea

Yea but secondly, thou wilt say, I am unworthy, I have nothing in me to move him to it; well therefore, he is *gracious*, now grace is to shew mercy freely. Yea, but I have sinned against him long, for many yeares, if I had come in when I was young, mercy might have been shewn me: To this he saies, I am *long-suffering*. Yea, but my sinnes every way abound in number, and it is impossible to reckon them up, and they abound in hainousnesse; I have committed the same sinnes again and again; I have been false to him, broke promise with him again and again: his Name also answers this objection, he is *abundant in goodnesse*, he abounds more in grace then thou in sinning; and though thou hast been false again and again to him, and broke all covenants, yet he is *abundant in truth*, also better then his word, for he cannot to our capacities expresse all that mercy that is in him for us. Yea, but I have committed great sins, aggravated with many and great circumstances, against knowledg wilfully, &c. he forgives *iniquity, transgression*

gression and sin; sins of all sorts. Yea, but there is mercy thus in him but for a few, and I may be none of the number: yes, there is mercy for thousands, and he *keepest it*, treasures of it lie by him, and are kept, if men would come in and take them.

Object what thou canst, his Name will answer thee: Needest thou *comfort* as well as *pardon*? he is both *Father of mercies*, and *God of all comforts*, that is his name, *2 Cor. 1.3*. Needest thou peace of conscience being filled with terrours? he is the *God of peace*, *1 Thes. 5.23*. Yea, but I have an heart empty of grace and holinesse, and full of corruptions; He is the *God of all grace* to heal thee, as well as of peace to pardon thee. Needest thou wisdom and direction? he is the *Father of lights*, as the Apostle saies. Is thy heart inconstant, and full of double mindednesse? he is *unchangeable* also, as he speaks there, *James 1*. Thus all objections that can be made, may be answered out of his Name: Therefore it is al-sufficient for faith to rest upon.

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Sons name; in whom God hath made himself strong to shew mercy and bestow all good things. Whose name is adequate to **Gods** name, that is, is of as large extent in worth and merit, as Gods heart is in his purposes of shewing and bestowing mercies, to purchase all that God meant to bestow. Whose name hath likewise an al-sufficiency in it to supply all our wants, and desires, and satisfie all scruples. For example, *that* his name mentioned by the Prophet. *Esa. 9. 6.* (which he here directs to) compared with *1 Cor. 1. ult.* For, would we have peace of conscience, and the guilt of sins removed? He is the *Prince of peace*, and is made *Righteousnesse* to us. Are we in depths of distresse, terrours within, terrours without, out of which we see no redemption? he is the *Mighty God*, *able to save to the utmost*, being made *redemption* to us. Want we grace and his image to be renewed and encreased in us? He is the *Everlasting Father*, a *Father* to beget his likenesse in us, and *everlasting*, to maintaine it ever, when it is begun once; he is made *sanctification* to

to us. Want we wisdom to guide us? He is the *counsellour*, and is made *wisdom* to us. All we want he hath; even as all he hath we want: and further, although we not onely want all these, but never so much of all these, his name is also *Wonderfull*. For such he is in all these; able to do beyond all these; able to do beyond all our expectations, to wonderment.

Or if the soul desires more distinct and particular satisfaction in point of justification, which consists in the pardon of sins, and acceptation to the favour of God, it being the point which in this state of desertion is questioned, and wherein the soul desires satisfaction; That other name of his, *The Lord our righteousness*, Jer. 23. 6. will answer all objections and doubts that our hearts can make, if we had but skill to spell all the letters in it. For if that righteousness of his satisfied God, who in *condemning* us is *greater then our hearts*, then it may satisfy our hearts much more. The righteousness of his life and death, is not only *ἀντίλυτρον* an adequate sufficient rancome, 1 Tim. 2. 6. But there is plente-

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our redemption in it. *Psalm* 130. yea to
 superfluity, as the Apostles phrase
 implies; *ὑπερπλέοντες*, 1 *Tim* 1. 14.
 that is, *overfull*, more then would
 serve the turne, and that to pardon his
 sins, who v. 15. *was the chief of sin-*
ners. He elsewhere challengeth all
 the wit and powers of sin and hell and
 darknesse to appear in this dispute, and
 undertakes to answer them all out of
 this one position, which he layes as a
 bottome truth; [*Christ hath dyed*]
Rom. 8. 34. which is in effect the
 same with this, *The Lord our righte-*
ousnesse: *who* therefore (saies he)
shall condemne? What can be al-
 ledged either in the hainousnesse
 of sinne in the generall, or in any of
 thy sins in particular, unto which an
 answer may not hence be fetcht? from
 the righteousness of his death and
 life. Is it that sin is an offence against
 the great God? *Against thee, against*
thee, &c. as *David* speaks; & is not this
 his righteousness, the righteousness
 of *Jehovah*? *Jehovah* our righteous-
 nesse, who is the *mighty God*. Is the
 glory of this great God and all his ex-
 cellencies debased by us in sinning?
 and

and will not the *emptying* of his glory
 Phil. 2. 7. whose name is the *brightnesse* of his
 Heb. 1. 3. *Fathers glory*, in performing this
 righteousness for us, satisfy and
 make amends? Are our sins the trans-
 gression of the holy and righteous
 Law in every part of it? and did not
 Jehovah who gave and made that
 Law, to make himself our righteous-
 nesse, *make himself under the Law*?
 Gal. 4. 4. and to make up a *full* right-
 reousnesse, *fulfill* every part of it?
 Rom. 8. 3, 4. Is it thy continuance in
 sin, and the number, and the iteration
 of them that amazeth thee? *All ful-
 nesse dwells in him* who is our right-
 reousnesse, Col. 1. 19. and hath dwelt
 in him longer then sin in thee; and
 the righteousness of our Messiah is
everlasting righteousness, Dan. 9. 24.
 The merit of which, an eternity of
 sinning could not expend, or make
 void. And is all this righteousness
 laid up for himself onely, or for any
 other sort of creatures, so as thou
 mightest never come to have an in-
 terest in it? No: the top of our com-
 fort is, that [*Our*] *righteousnesse* is one
 letter of his Name; and that our
 names

names are put into his. *For us* it is
and *Ours* it is ordained to be: as much
ours, to save us trusting upon it, as
his own to glorifie him. *Ours*, not
for himself: he had no need of it, be-
ing God blessed for ever. *Ours*, not
the Angels: neither the good, for
they are justified by their own: nor
the bad, they are put out of Gods will
for ever. But *ours*, who are the sons
of men; and among them, theirs espe-
cially, who are *broken, lost, whose*
soules draw neer to the grave, and their
lives to the destroyers, and that come
and pray upon God, and stay them-
selves upon it; unto them God can-
not deny it, for it is theirs: For he
will render to man [His] righteousness,
Job 33.22,26. So as his Sons name
also is al-sufficient to answer all ob-
jections for faith to rest upon: *So as*
they that know his name will trust in
him, Psal. 9.10.

A second reason why his name is
sufficient, though you have and see
nothing in you, nor any promise made
to any grace in you to rest upon, is
because even all those promises made
to conditions in us, which we ordi-
narily

Reas. 2

narily look unto, are *Yea and Amen* only in this his Name and his Sons Name. That is the originall of them all, the root, the seed of them all; his name is the *materia prima*, the first matter of all those secondary promises, *ex quofunt, & in quod resolvuntur*, his name gives being to them all, if it were not for the mercy, grace, truth, kindnesse in him, and the righteousnesse which is in his Son, all the promises which are made, what were they worth? As the worth of bonds depends upon the sufficiency of the man who makes them, so all these promises upon his Name. Therefore now, when you relie upon his Name having as yet no promise made to any thing in you to relie upon, you then relye upon that which is the foundation of all those promises, you then have recourse to the original, which is more authentical then extract copies, you relye on that which all those other are resolved into, and therefore is sufficient, though all the rest faile you in your apprehension.

Reas. 3. Thirdly, his meer name is support enough

enough for faith, and may be so, because it is for his *Names sake*, and his Sons *Names sake*, he doth all he doth, and for nothing in us, but meerly for what is in himself, so *Esay* 48. 9, 10. *For my Names sake, &c.* So also *Ezek.* 36. 22, 32. *For my names sake, and not your sake :* and *Esay* 43. 25. *I am he that blotteth out thy transgression for my own sake, and will not remember thy sinnes.* For it he blotteth out transgression, and pardoneth. And if it be for his *Names sake* he doth all he doth, and fulfilleth all promises made to us, and to what is in us : Then when thou seest nothing in thy self to which any promise is made, nothing which may appeare to be any argument or motive that he will pardon thee, then trust thou in that his Name ; that because he is God, and hath mercy in him, that therefore he will do it. For that thing which is the onely or maine motive to God himself to do any thing for us, must needs be (when apprehended and believed) the strongest and surest ground for our faith also, to perswade the heart that he will

will do it : As it is in knowledg, the knowledg of the cause of things causeth the surest knowledge : So in faith, the knowledge of the maine motive to God the cause of all, causeth the greatest certainty of perswasion.

This then may direct poor soules in distresse, what to venture all upon, upon what ground to hazard soules, labours, endeavours, faith, repentance, obedience, and all, upon his Name, when they see nothing in themselves to which any promise belongs : as *David* saies, *Psal. 73. 26. My heart may faile, and my flesh may faile, but God will never faile* : So I may say, your comforts in prayers, in hearing, your joyes, your earnest-pennies you have laid up, may be all spent in a dearth, your own graces and all promises made to them : your own hearts may faile, and being creatures they use to faile again and again, but Gods Name and his Sons Name rested on, will never faile you : Leane on these, not by halves [in distresse] but *trust perfectly* (as the Apostle saies) on that mercy you heare is in God, upon *that grace revealed* : That

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is, throw and cast your whole soules,
 your whole weight upon it. He onely
bath perfect peace, whose mind is staid Ifay 26.3.
 on thee; have not half thy soul upon
 that *rock which is higher then thee*, but Psal.61.2.
 creep up, and get all upon it, and
 when all faile, renew thy faith on his
 Name. Thereon rest, there die. To
 this purpose may that of *Solomon*
 serve, Prov.18.10. *His Name* (saies
 he) *is a strong Tower, and the righte-*
ous fly to it, and are safe. Now what
 end is there, and use of a Tower in a
 City? but when all out-works are ta-
 ken, the walls scaled, all fortificati-
 ons forsaken, houses left, then a Tower
 holds out last, and is a refuge to flye
 to. So also when the devill and Gods
 wrath beleagures thee round, and
 encompasseth thy soul, and the com-
 fort of every grace in thee is taken
 from thee, and thou art driven from,
 and art forced to forsake all other
 thy holds and grounds of comfort,
 then flie to the *Name of the Lord*, as
 thy *City of refuge*: as Heb.6.18. it is
 compared; *Sa^v, there is mercy in thee,*
Lord, and that is thy Name: and
 there is righteousness in thy Son, and
 that

that is his Name: and I am directed to trust in thy Name in time of needs: and here rest and *catch hold* as on the horns of the Altar, and if thou diest, die there.

Direction 8.

To wait in
the use of
all means,

THe eighth direction is, to wait upon God thus *trusting in his Name*, in the constant use of all ordinances and means of comfort: *Waiting* is indeed but an act of faith further stretched out. As an allegory is but a continued metaphor, so waiting is but a continuing to believe on God, and to look for help from him with submission, though he stayes long ere he comes. Waiting is an act of faith resting on God, and an act of hope expecting help from him an act of patience, the minde quietly contenting it selfe till God doth come; and of submission if he should not come. Therefore, sayes the Lam. 3. 26 Church, being in this very case: *It is good (sayes she) to hope, and quietly to wait for the salvation of the Lord. It is good indeed to doe so: for God* will

will afflict the lesse, ease you the sooner, comfort you the more when he doth come; and in the meane while it makes you to *possesse your souls*, and to be your selves, and upholds them: and to do otherwise, to be impatient, and to *give over looking for the Lord*, as *Ahaz* did, is the greatest folly that can be, for as *Job* saies, *Chapter 12. v. 14. If he shut up, there is no opening*; all the world cannot let you out, he keepes the keyes of the dungeon, and you must stay his leisure, and he staies but for a fit time to let you out, *Esay 30. 18. He will wait to be gracious to you, for he is a God of judgement*, a wise and judicious God, and knowes the fittest times and seasons; and that he staies so long, is not out of want of mercy, *for he waits* and longs to be gracious; but he doth it out of *Judgement*, and his wisdom sees not a fit time; he is grieved as well as you that you are not yet fit for mercy, that his mercy should not yet be exalted if he would shew it, til you further see your misery; and therefore saies he, *Blessed are all they that wait for him.*

And as he now waiteth but to be the more gracious to thee, so he did heretofore a long while waite for thee, that thou shouldest begin to turn to him, and say, *When will it once be?* *Jer. 13. ult.* Thou madest him stay thy leasure in turning from thy sin, why may he not make thee stay his for the pardon of it? and indeed the escaping hell in the end is so great a mercy, that it is worth the waiting for all thy daies, though thou endure an hell here, and gettest not a good look till the very last gaspe and moment of living, therefore *put thy mouth in the dust and wait quietly, if there may be hope at last.*

Lam. 3. 29.

And waiting thus, go on to use *all the meanes of grace* more diligently, more constantly, though thou findest a long while no good by them: omit no ordinance God hath appointed for thy comfort and recovery: As in a long sicknesse, you still use meanes though many have failed, as the woman who had the bloody issue, *spent all upon Physicians*, in the use of means for her recovery. *That* trouble of minde doth onely hurt you, that drives

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drives you from the meanes : Therefore the devill endeavours nothing more then to keep such souls from the word, from good company, from the Sacraments, from prayer, by objecting their unprofitableness unto them and that all is in vaine, and that you do but increase your condemnation.

But first, if thou learnest no other lesson in the use of the meanes, but that thou art of thy self most unprofitable, and that unlesse *God teacheth thee to profit*, no good is done, and so learnest to depend upon God in the ordinance ; This is a great degree of profiting.

And secondly, as when men are sicke and eat, and cast up again, you use to say, yet take something downe, for some strength is gotten, something remaines in the stomacke which keeps life and soule together : So I say here, though thou shouldest forget in a manner all thou hearest, seemest to reape no benefit by it, yet heare, for some secret strength is gotten by it. And as for increasing thy condemnation, know, that utterly to neglect &

despise the means is greater condemnation: and that to use the meanes would lessen thy condemnation. Therefore read, pray, meditate, hear, confer, receive the Sacraments, forbear not these your appointed meales. Indeed when the body is sick ye use to forbear your appointed food, but when the soul is sick there is more need of them then ever. **All** these are both meat and medicine, food, physick, cordials, and all. Use reading the Word; *The Scriptures were written for our consolation*, therefore read them much: attend on preaching, for God *creates the fruit of the lips peace*, Isa. 57. So receive the Sacrament often, those dayes are sealing dayes; go thou and confesse thy sins, write over thy pardon, put in all thou knowest by thy self, bring it to Christ to set his seale to it.

Onely take this caution, that thou trust not to the use of the means, but unto God in the means: To think, Oh I shall have comfort by such a man, or at such a time, in such an ordinance; this often dasheth all. So believe in God as if you used no means, and yet

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as diligently use the means, even as if your confidence were to be in them.

Direction 9.

To Pray ; Pleas to be used to God in prayer for recovery out of this condition.

ANd ninthly, above all things pray, and get others also to pray for thee, for God often *restores comfort* unto such at the request of *mourners* for them, *Isa. 57. 18.* But yet especially be earnest and fervent in pouring forth thy complaint thy self; for though the speaking of friends may somewhat further thy suit, yet (as between two wooers, so) it must be wrought out between **God** & thee alone in private; and his good will must be obtained by wooing him in secret. This counsell the Apostle gives you, *Jam. 5. 13. Is any man afflicted? let him pray.* And because of all afflictions else, this of darknesse in a mans spirit needeth prayer the most: therefore **David** pens a Psalm on purpose, not

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for

for his own private use onely but for the benefit and use of all other in the like distresse, as by the title of it doth appeare. Psalme 102. *A prayer for the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.* And this (saies David) is my constant practise when my soul is overwhelmed, I poure out my prayer unto thee; Psalme 61. 3. And it was Christs also, for in his agony he prayed yet more earnestly, Luke 22. 44.

When at any time therefore, thy sins and Gods wrath meeting in thy conscience, make thee deadly sick as *Esay* speaks, then poure forth thy soul, lay open and confesse thy sin, and as it will ease thee, (as vomiting useth to do) so also it will move God to pity, and to give thee cordials, and comforts to restore thee again. Thus David, *Psal. 38. v. 18.* being in great distress, *v. 2. 3, 4, 5. I will declare mine iniquity, and be sorry for my sin:* and he makes it an argument to God to pardon him, *When his bones were broken,* Psalm. 51. *Cleanse me from my sin, v. 2. for I acknowledg my transgressions,*

v. 3. 6. the and the 1 was prin kind mou thee muc as of his h one in th also thee. grie gain all se and as w thy 17. spea hear crea full com fufic

v.3.and when he had confessed v. 4.5,
6.then he cries, *Make me to hear of joy
and gladness*, v. 8. and *restore unto me
the joy of thy salvation*, v. 12. And what
was the chief ingredient, the main and
principall motive, which wrought most
kindly with him to confesse, and
mourne and brought up all ? *Against
thee; thee onely*: he puts in twice as
much of the consideration thereof,
as of any other ingredient, to make
his heart mourne: that chiefly, if not
onely, melted, dissolved him. And
in these thy confessions, let the same
also mainly work with thee. *Against
thee, thee*, have I sinned, thus oft, thus
grievously, thus presumptuously; *A-
gainst thee a God so great*, and yet with-
all *so good*, so kind, so willing to receive
and pardon, if my heart, (say) were but
as willing to turn unto thee; and when
thy case is as *Jobs* was *Job 10.15, 16,
17*. That *thou art full of confusion* (as he
speaks there) so full as thou thinkest thy
heart could hold no more; & yet it *in-
creaseth* (as it is there) and he fills thee
fuller yet; then do thou poure out thy
complaints to him, as he pours in con-
fusion into thee; & when he *hunts* thee,

Psa. 63. 8. 1

Jonah 2. 4

as *Job* there complains, *like a fierce lion*, fall thou down and humble thy self like a poor and silly Lamb; if thou diest die at his feet, mourning, bleeding out thy soul in teares: and when he hunts thee up and down, and pursues thee with blow after blow, follow thou *hard* after him where ever he goes, with complaint after complaint: And when yet he leaves thee not, but *again* and *again* returnes (as some read it) after some intermission, and *shews himself terrible* to thee day after day, night after night, yet do thou look in like manner *again & again* towards his holy temple, as *Jonah* did: And when he begins to bring in new sins, new indictments against thee, (as it is in the 16. verse) *Thou renewest thy witnesses*: and when thou thoughtest he had done with thee, he fetcheth new rods forth, and enters into new quarrels, and reckonings long since past and forgotten (as it is in the same verse) *Changes and war against me*, vicissitudes and armies of disquietments; and when one army is overcome, new appear in the field: Then fall thou down upon thy knees, & say

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as Job at last doth; *I have sinned, I* Job 7.20.
have sinned, *what shall I do unto thee?*
what shall I do unto thee *oh thou pre-*
server (and not the destroyer) of men?
these and these abominations I have
done, and I cannot now undoe them;
& *what shall I do to obtain thy favour?*
Alas nothing that can satisfie him: on-
ly *confess thy sin, accept thy punishment.*
Go and strip thy self therefore, and Lev. 26. 31
with all submission present a naked 41.
back to him, and though every stroke
fetcheth not blood onely, but well-
nigh the soul away, yet *complain thou*
not one whit of him; put thy mouth in the
dust, Lam. 3. 29, 30. Be stil, not a word;
but onely such as whereby thou utte-
rest thy complaints, and dost acknow-
ledge thine own deservednesse of
ten thousand times more. And say
as Mic. 7. 9. *I will beare thine indig-*
nation patiently, for I have sinned a-
gainst thee: bear witness stil to every
stroke, that it is not onely just, but also
less then thou hast deserved, and that it
is his mercy thou art not consumed, Neh. 6. 13
and cut off by every blow: and the
heavier he laies on, struggle thou
not, he wil let thee down the sooner:

the higher he lifts up his hand to strik,
 the lower let thy soul fall down, *Humble your selves under his mighty hand* :
 And stil kisse the rod when he hath
 done. And then *take up words* of plead-
 ing for thy self ; It is for thy life, de-
 siring him to remember what he hath
 been ever thinking of even from ever-
 lasting, *thoughts of peace*, and mercy to
us-ward, and the *number of them can-*
not be told (as *David* saies *Psal. 40.5.*)
 which he hath been ever thinking of,
 and with the greatest of *delights*, (as
 one that was in his bosome and was
 his counsellor, his Son tels us, *Prov. 8.*
31.) and plead thou as *David* and o-
 ther Saints of **G**od have done : What
 are now become of all these thy
 thoughts of mercy? *are they restrained?*
 what, are all now on the sodaine for-
 gotten, laid aside, which thou hast
 been thinking on so long? hast thou
 forgotten thine old and ancient de-
 lights? ask him if he hath forgotten his
 own Name, to be gracious and *abun-*
dant in kindness, it is his *Name*, (Say.)
 did the very intent of shewing mercy
 so infinitely before-hand possesse thee
 with delights, and now when thou
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Isay 63.

16.

Psal. 77.9.

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shouldest come to put it in execution,
 and hast so fair an opportunity of doing
 it, to a soul as full of misery (the object
 of mercy) as ever, hast thou now no
 heart; no mind to it? And withall,
 (say) that thou hast notice given thee
 of an infinite and al-sufficient righte-
 ousnesse in his Son, laid up in him, and
 that by his own procurement, where-
 of his Son never had, nor can have any
 need himself, (being God blessed for
 ever) and for whom was it then ap-
 pointed but for the sons of man?
 those who are *weary, wounded, sick, bro-*
ken, lost; these his Son hath put into
 his *Will*, who still lives to be his own
 Executor. And say further also to him,
 that it is come to thine eares, that his
 Spirit is the *Comforter*, a *God of com-*
forts, and that his Son hath bought
 them all, his whole shop and all his
 cordials, and all his skil, *and is anointed* *I say 615.*
with this Spirit on purpose to poure *233.*
 him forth into the hearts of those that
 are *wounded and sick, and broken*: and
the whole they have no need of them. If
 it be said unto thee; Yea, but thou art
 most unworthy: Answer, but *he pro-*
fesseth to love freely. If the greatnesse *Hos 14. 4.*
 of

of thy finnes be objected against thee,
 Ps. 130.7. plead thou again, that *plentious redemption is with him*; and if thou hast not enough to pardon me, (say) I am content to go without. If thou
 Rom. 4.15 art ungodly, (say) *That thou believest on him that justifieth the ungodly*. If he puts thee off (as Christ awhile did the woman of *Canaan*) and saies he hath no need of thee; (say) that thou hast need of him, and canst no longer live without him; for, *In his favour is thy life*, and that without it thou art undone. If he seems to rebuke thee, that how darest thou presse thus to him who is *the high and lofty One*; a sinfull man to him, *whose name is holy*; (say) thou hast heard himself say, *Thus saith that high and lofty One, whose Name is holy, that he dwells with him that is of a contrite spirit, to revive the heart of the humble*, Isa. 57.15. And be further bold to tell him, that there are but a few in the world that do seek him, and if he should turn any away that do, he would have fewer, for who would *fear him*, if there were not
 Ps. 130.4. *mercy in him and plentious redemption?*

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If still he doth pursue thee, and his wrath lies heavy on thee, ask him what it is he aimes at: Is it to have the victory, *and overcome when he judgeth?* (as *Rom. 3.4.* which *David* also knew when he humbled himself, *Psal. 51.4.*) Freely tell him that thou art willing to give it him, to yield to him, to stand out with him in nothing, but art content to submit to his commanding will in all things, and to his condemning will also, if so he pleaseth; and that it shall be just (as *David* there acknowledgeth) if he doth condemn thee: and justifie thou him whilest he is condemning thee, and say that at the latter day he shall need no other Judge against thee then thy self. Onely beseech him to consider what honour it will be to him to *pursue dry stubble*, and to *break a poor dried leaf*, that crumbleth under his fingers, if he doth but touch it (as *Job* pleads) to *break a reed* that is broken already. (Say) thou art not a fit match for him, and he hath said, *He will not contend for ever, Isa. 57.19.* especially when he sees any to lay down the weapons, as thou art content to do.

Job 13.2
Mat. 12.

Or

ch. 13:7.

Or is it (ask him) that he aims to have glory out of thy eternall condemnation in hell? tell him it is true, he may; and that this is some comfort to thee that he may have glory out of thy death and destruction, who never yet had it out of thy life; but yet desire him to consider this before he thrusts his sword into thee, that he did first *sheath* it in his *Sons* bowels, and that he may shew as much power in overcoming his wrath, as in venting of it, yea and have also greater glory thereby: for plead that thou art never able to satisfie him, though he should throw thee down to hell: he may cast thee into prison, but thou canst neuer pay the debt: and *what profit* therefore *will be* in my blood? and therefore if satisfaction to his justice be his end, he might better accept that which his *Son* made him, and so he shall be sure to be no loser by thee: and thereby not onely receive the glory of his justice, but shew the riches of his grace and mercy also, and so double the revenue of his glory in thee.

Or is it (Lord) that thou aimest to have more obedience from me then heretofore thou hast had? plead, that this is the way at present to disable thee for service, for that while thou sufferest his terrours, thou art as *one among the dead*, listlesse not to his businesse onely, but to all things else, *distracted with terrours* (as *Heman* pleads, *Psal.* 88. 15.) so as the powers and forces of thy soul are scattered and dissolved, and cannot intend and attend upon their duty; and besides this distraction in thy spirit, plead, that it *consumes thy strength also, dries up thy bones and moisture* (as *David* also often complaineth, and makes an argument of it, as *Psa.* 39. 10, 11, 12, 13.) *Remove thy stroke away from me, I am consumed by the blow of thy hand: When thou rebukest man for sinne, thou makest his beauty to consume away as a moth: Oh therefore spare me, that I may recover strength before I goe hence, and be no more seen.* And withall, put him in mind, that if he should go on thus to deale with thee, as thou shouldest not be able to doe him *much* service, so nor to do it *long*.

For

For it will cut short my daies: (Say this *David* pleadeth, *Psal.* 89. 46, 47. compared with the 39. *Psal.* ver. 12. *How long Lord wilt thou hide thy self? for ever? Shall thy wrath burne like fire? remember how short my time is.* As if he should have said, I have but a little time here allotted me in the world, though none of it be shortened; and further, tell him that for that little time thou hast to live, the more joy thou hast, the more service thou shalt be able for to do him; and to go about this work more lively, and more strongly: (*For the joy of the Lord is our strength*, *Nehemiah* 8. 10.) and more acceptably also, for thou

2 *Cor.* 9. 7 *lovest a sheerfull giver.* And therefore intreat him to restore thee to the joy of his salvation, so shalt thou be able to doe him more service in a week, then in a yeare now, (long trouble of minde being as long sicknesses which make all thy performances weake) and it is for his disadvantage to have his servants lye long sicke upon his hands.

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if thou shouldest be trusted with much assurance, thou wouldest abuse it, and turn it into wantonnesse; Reply, that if he pleaseth he can prevent it, by preparing thy heart afore-hand for these cordials, so as they shall work most kindly on thee, by writing a law of love towards him in thy heart, which when his love shed abroad shall joyne with, will work most strongly; and one grain of it hath more force to purge out sinne, to *constrain* and strengthen to obedience, then a pound of terrours. And (say) that though thou hast indeed a stubborn, and self-loving heart, yet he can make his loving kindness overcome it, for it is *stronger then death*: Cant. 8. 6: (say) thou hast love in thee (which runs out enough to other things) if he would be pleased to win it to himself: Suggest how that *that* soul mentioned Isa. 57. had as stout and *stubborne* an heart as thou, and *went on forwardly*, notwithstanding all thy terrours: and yet (O Lord) thou tookest another course with him, and didst *heale him* again, and that by *comforts*, (*I will heale him* (saies God there) and

re-

restore comforts unto him, v. 18.) and that so if he please, he may deal with thee.

And if light and mercy yet comes not, but still God seems as it were to cast thee off; then call to mind if ever thou hast had any true communion with him, and thereupon begin to challenge him: (so doth the Church, *Isa. 36. 16.* when in thy case, when *his mercies were restrained* to her, she says yet, *Doubtlesse thou art my Father*; she saw God was angry, *her heart hard*, ver. 17. yet she thought she should know him: *Doubtlesse he is my Father, and where is thy zeal, the sounding of thy bowels?* so) challenge him thou, upon that old acquaintance thou hast had and held with him in former times: (Say) *Doubtlesse thou art my Father and my Husband*, how strange soever thou carriest thy selfe now towards me: for dost thou not remember what hath been between me and thee in prayer in such a chamber, at such a time? Hast thou never a piece of a broken ring between him and thee, no love passage, no love-token, that could not passe be-

between him & any, whom he had not *betrothed himself unto in kindness?* pro- Hof. 2. 19. duce it at such a time as this. And if thou shouldest discern no grace in thee thy self, yet desire him to look into thy heart, and be bold to enquire of him, if he can see nothing there which himself wrote, never to be blotted out, if there be not some spark of love to him, and his feare which himself put there, and ask him if he knowes his own hand. And for thy comfort know, that when thou canst not read it (thy graces being much blurred) yet he can read his owne hand at any time, and will not deny it.

Thou maist be yet bolder: Yea desire him to look into his own heart, and therein to view the *Idea* he had of thee, & those secret ancient thoughts he bore towards thee from all eternity. And if at first he seems yet silent at it, then desire him to look upon thee again, and ask him if he doth not know thee, and if he hath not known and taken thee for his from everlasting, and engraven thee in the palmes of his hands, and table of his heart, with

with such deep and lasting letters of loving kindnesse, as are not as yet, yea which will not for ever be blotted out: (Tell him) thou darest referre thy self wholly to what past between him and his Son concerning thee, and let his own heart cast it. Appeale to Christ as thy surety and a witnesse thereof for thee, who was privy to all his counsel, whether thou art not one of those he gave unto him with a charge to redeem and save. And desire him to look into *Christs heart* also, if thy name be not written there with his own hand; and if that *Christ* did not bear thy name written up in his heart (as the high Priest did the names of all the Tribes) when he hung upon the Crosse, and when he ascended into the Holy of Holies. Thus *Habakkuk* putting up a prayer in the name of the Church, hath taught us to plead, *Hab. 1. 12.* Oh Lord, *Art not thou from everlasting my God, and mine holy One?* It was a bold question, yet God dislikes it not, but approves it, and presently assents to it in a gracious answer to their hearts ere they went any further: for the next words,

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words, and those abruptly spoken, by reason of a sudden answer, are an assurance of this, *We shall not die.* God being put thus to it, & his own thoughts being spoken, could not deny it; he acknowledgeth it was true. And thus whilst thou maist be a speaking blindfold as it were, casting anchor in the dark, yet speaking his very heart, he haply may own thee, and fall upon thy neck and kiss thee.

And if yet after continuall praying thus, thou findest still no comfort, no answer from him, but he seems rather even to shut thy very prayers out, (as *Psalm 22.2,3.*) then expostulate (as *David* doth, *Psal. 70.4.*) *Why shuttest thou out our prayers, and wilt not heare us pray?* for alas (thought he) we have nothing else to help us in the time of need but prayer. And if prayer will doe no good, I am undone, say.

And if through all these discouragements thy condition prove worse and worse, so as thou canst not pray, but art struck dumb when thou comest into his presence, (as *David, Psal. 77.4.*) *I am so troubled I cannot speak:* then

then fall a making signes when thou canst not speak ; groan, sigh, sob, *character* as *Hezekiah* did, bemoan thy self for thine own unworthinesse, and desire Christ to speak thy requests for thee, and God to hear him for thee.

1 Joh. 2. 3

Christ he *is an advocate with the Father*, and pleads no bad case, nor was ever cast in any suit he pleaded.

And if still (haply) after many yeares he owns thee not, but it grows darker and darker, suppose even till thy death approacheth, or to such extremities that he seems to thee, to cast thee off for ever, so as thy distresse boiles up to such thoughts as these, That there is no other remedy, but thou and he must part : then in the midst and depths of such sad fears and apprehensions, down upon thy knees once more ; and notwithstanding fall thou a blessing him for all those glorious excellencies of holinesse, kindness, grace, wisdom, &c. which are in him, the beauty of which first took thy heart and made thee enamoured with him, though thou shouldest be never like to be the better for them :

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Bless him for all the mercy he shews to others, by which they have occasion to magnifie him, though thou shouldest be found unworthy: Bless him, and those who shall for ever live with him, who do stand about him, and see his face, and enjoy him ever. What sinnes thou thinkest thou shalt be condemned for by him, condemn thy self for first, and still ask forgiveness of them: what service thou hast any way done him, which he had any glory by, get thy heart to say thou repentest not of it, but art glad of all done for him, and wishest it had been better. What mercies thou hast tasted of from him confesse thy self unworthy of, and thank him, though thou should never partake of any more; (such dispositions as these in such extremities doe often appear in the hearts of Gods children) and desire him that he would but preserve good thoughts of him in thee, that thou maist not blaspheme him. And when thou art a going, a sinking into hell in thine own apprehensions, see if he calls thee not back again.

See

See what himself saith, *Jer. 31. 18, 19, 20. Ephraim is my son, his deare son, my pleasant son* (as he saies there) and yet he began to *speake against him* as bitter sharp words as ever he hath done against thee, and took him up severely, and lookt sternly on him, as if he had meant never to have had mercy on him : upon which *Ephraim* falls a crying being thus snibb'd, and a *be-moaning himself*, as I have taught thee to do ; and being *yoked* as thou art, to tame him, he acknowledgeth it was justly done, having *been a bullock unaccustomed to the yoke* ; and *Ephraim* began to be ashamed, confounded, not able to look up, for sinning against him, and seeks after repentance, and that from him, without whose help he was not able to turn to him, *Turn thou me, and I shall be turned* : and to challenge him and his eternall love, *Thou art the Lord my God*. Well, sayes God, though it be long since I *spake against him*, and I have suffered him long to lie thus plunged in misery, yet *I remember him still*, his teares, his sighes will never out of my mind; and though he thinks that I had forgotten him,

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him, yet I remember him, and *my bowels are troubled for him*, as much and more then he is for himself; and I can forbear no longer, *I will surely have mercy on him*. And should he have damned him, his bowels would have been trouble for him indeed, all his daies.

Direction 10.

THe tenth and last direction is, *Rest not* that having done all this, you *in ease,* would not rest in *ease*, but *healing*: not *but heal-* in ease of conscience, but in healing *ing.* of conscience. This I ground upon *Isa. 57. 17, 18.* What was the true issue of that his trouble there, whom God contended with? It was *healing and guiding, I will guide him, and I will heal him,*

You that are troubled in minde, think not your estates to be good, simply because you begin to cease to be troubled, but *onely* then when the issue of your trouble is *healing your spirits by some sound ground of comfort;* and when guidance in Gods waies, and more close walking with God is the issue of it. For

Q

God

God may slack the cords and take you off the rack when yet he hath not pardoned you. A traitour who was cast into the dungeon, and had many irons on him, may be let out of the dungeon, and have his irons taken off, and have the liberty of the Tower, and walk abroad again with his keeper with him, and yet not have his pardon; nay usually before execution they use to take the irons off, and let them have more freedom. Thus it is with many: I thank God (saies one) I have had much trouble of mind, distress of conscience, such and such sins terrified me, and I could not sleep for them: but now I am well again, and now they do not trouble me. Yea, but is this all? Thou hast cause to fear that thy irons are but taken off against execution. It is with men in point of trouble of mind in the guilt of sin, as in the power of it, in justification as in sanctification. A man who hath had a strong lust sitting in him, if he hath gone a year or two, and findeth it not to stir, he therefore thinks he is utterly freed from it, which yet may be but a *restraint* of it, not killing of it.

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it; a *cessation*, not *mortification*: So it is often in this trouble of mind, which ariseth from the guilt of sin, because a man finds not those doubts, and fears, and terrours in his heart which he had wont, therefore presently he thinks all is wel, when as it may be but meerly a *truce*, not a *peace*; a laying down of arms onely for a while, to make greater preparation against the soul afterward, a reprival and a little enlargement in prison, not a pardon, if this be all the issue of it.

That you may further conceive the meaning of this: in one that is Gods child, and in a wicked man (though both may be, and are troubled in mind and conscience, yet) there is a main difference, both in the main *cause* of their trouble, and also in the issue and removal of their trouble. A wicked mans trouble is for the anguish and present smart he feesles in sin, and in Gods wrath lashing his conscience, & out of fears that his sin will not be pardoned, but that he shall endure these tortures for ever in hell: So it was in *Judas*, *Cain*, and many others: but a godly mans trouble (though it

hath often all this in it, yet the chiefest of his trouble is a further thing) it is not onely the smart, the sting of sin, but also the filth, the foulness, the offence of it done to God, that wounds him; for he hath an *heart after Gods heart*, and therefore looks on sin with the same kind of eye that God doth; and as God accounts the offence done to him the greatest evil in sinne, so doth a godly heart also. It is not the sting of this serpent onely, but the poyson of it that disquiets him; neither is it onely the want of pardon of sinne, and the feare of Gods everlasting wrath which mainly troubleth him, but the want of Gods favour, the parting with him, whom he sees so excellent and glorious, the want of seeing his face: his desire is to live in his sight, and to have God to be his God. Now such as the wound is, such also is the remedy. Therefore the one being but troubled with the sting, the smart of sinne, pull but that sting out, take that load off, and he is well enough, as jocund, as pleasant as ever: his being present ease that he seeks, and

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to that end confesseth his sinne, and doth any thing for the present to come out of it; as *Pharaoh*, *Exod.* 10. 17. *Take away this death onely*; or at the utmost, his aim is but pardon of sin, and peace with God, that he may be free from the feares of undergoing that for ever, the earnest whereof he feelles in his conscience now. And hence therefore the remedies they often have recourse unto are suitable; they are but like rattles to still children with; they run to merry company, and to musick, &c. as *Cain* fell a building cities; and so they put off the terrours of their consciences. It is ease they seek, and no more: or they run to a formal performance of dutie; even as poor souls under Popery, when they were stung by the Friars Sermons, they set them penances and good deeds to be done, which stilled them a while; and for them they thought they should have pardon: So men run now to holy duties, but with the same opinion that they did then; as bribes for a pardon, *What shall I give* (saies he in *Micha*) *for the sin of Mich. 6. 7.*

But now the wound of Gods child being deeper, not the sting of sinne onely, but the poyson of it; nor the smart, but the offence done to God; nor the feare of his wrath, but want of his favour: therefore accordingly ease from those terrours pacifie not him; no not simply peace with God will content him, or a pardon. He saies not onely, *Oh miserable man that I am, who shall deliver me from this death onely?* but, *who shall deliver me from this body of death?* If news were brought him that God would pardon him, and not call him to reckoning for any sinne, and no more were spoken to his conscience, he would still be troubled, till he had assurance of his good will also: if it were said, God will indeed pardon thee, but he will never love thee as he did, he will not look on thee, thou must not come into his sight: This would grieve the soul more then the other would content it, and he would be everlastingly troubled. I may allude to that which *Absalom* said in complement of his Father, when he

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was banished from him, to expresse the true desire and greatest trouble of a soul in this case, as you have it, 2 Samuel 14. 32. *Absalom* was pardoned the fault, but it contented him not: *Let me see his face, or let him kill me*: So it is with a poore soul; ease, pardon, knocking off his bolts content him not, till he enjoys communion with God, till he sees his face in his ordinances: *Psalme 24.6. This is the generation of them that seek him, that seek thy face*; (that is) this is the mark, the genius, the disposition of that generation. This you may see in *David*, when his conscience was wounded for that great sinne; what was it troubled him? Not the want of pardon of sinnes, for the Prophet told him God had pardoned him; not the meere stings of conscience, and ach of his broken bones, *but that against thee, thee, have I sinned*, so as ease could not satisfie him; but further, ver. 10. *Create in me a cleane spirit*, which he speaks because he having chewed the cud of that unclean act, he had left a soile in his fancy: and

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Mal. 4:2.

renew a right spirit within me; oh give me grace and truth of heart to thee, and oh let me live in thy presence, and see thee, and have acquaintance with thee, ver. 11. The want of this was it that troubled him, which till he had obtained he could never be at quiet: for he sought not ease, or pardon onely, but healing of his conscience by the favour of God, and his love shed abroad. So as take heed of resting in ease (as if your hearts be right you will not, you will wait till the *Sun of righteousness arise with healing in his wings:*) Are you now in darknesse, full of terrours and Gods wrath? you will not rest till that darknesse be expelled by the arising of the light of the Sun of righteousness on you, and revealing Gods face in the face of *Christ Jesus*, till his righteousness be conveyed to your hearts by some of his wings, by some promise, by some ordinance of his; for the wound being the unrighteousnesse of sinne, nothing but Christs righteousness will heale it: the wound being the want of Gods favour, and of the evidence of his being your God, the

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want of his face and good will, nothing but the revealing and arising of this in your hearts will heal you; for look what the wound is, such is the plaister: and indeed this onely heals, for though by other means the sore may be skinned over, and ease gotten, yet it will break forth again. So *Isa. 57. 17, 18. I will heale him, and how? by restoring comforts to him. Restore to me the joy of thy salvation, saies David, that the bones that thou hast broken may rejoyce: and how heals he him? I create the fruit of the lips, peace.* He doth it by some promise or other: if the want of the sense of communion with God, and absence from him disquiets a man, then the heart rests not till it hath found its *Welbeloved, Can. 3. 1, 2, 3, 4, 5.* If doubts: that no grace is in thy heart, then the heart rests not till some grace in truth be evidenc'd, & some such promise made: to some grace brought home: still look what the trouble is, such also must the plaister be, & then it is healing. Were ever in the *dungeon*? what was it freed thee? was it *Christ's righteousness* laid hold on, *Gods face* revealed, thine own

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grace with some promise brought home to thy heart, that came with a commission to deliver thee? then it is right, otherwise thy bolts may be knockt off, and this but against thy execution.

ISAIAH



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ISAIAH 50.10.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknes and bath no light? Let him trust in the name of the Lord, and stay upon his God.—

Some gleanings there yet remain of this Text, which I thought good to binde up into one sheafe, and thresh out at this time.

The second *Doctrine* is,

That though it may befall one that feares God to walk in darknesse, yet but to a few; he saies, *who is among you?* he singeth such out of a croud: if simply he had spoken of those that
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fear God and obey him, without this limitation added, *and walke in darknesse*, he might well have spoken thus sparingly, *who is among you?* For to the wicked he saies, *All you that kindle a fire, &c.* for there are but a few that fear God, in comparison of them. If he had spoken of those that fear God, and have *been in darknesse for some little while*, happily some few daies among many, there are yet fewer, for there are that walk in the light of Gods countenance to their death, and never knew what terrour of conscience means, but when he shal speak of those that *fear God and walk in darknesse*, and suffer terrours from their youth, as *Hemam* did, such an one is *one of a thousand*; of such an one (he saies) *who is among you?* few have experience of such condition. *Job* had friends who certainly were godly, for *Job* was to pray for them, and God said he would hear *Job* for them, and they, as likely, knew many godly men besides *Job*; yet when this condition of darknesse befell *Job*, it was so strange a trial to them, that they thought

thought him therefore an hypocrite, as never having themselves felt, or heard of the like in others. When *Christ* was to goe into his agony, he would not have many of his *Apostles* so much as by him to be witnesses of it, much lesse to feel the like; he takes but *two or three*. The reasons are;

First, Because though all Gods *Reas. 1.*
people are *fighting men*, and men of valour, yet he hath but a few *Champions*, as *David*, though he had many *souldiers*, yet but a few *Worthies*; and therefore calls but a few out to fight single combats with *Satan* and his wrath; though he exerciseth them all in lighter skirmishes, yet not to fight such bloody battels. Seeſt thou not my servant *Job*; there is none like him? him God wil venture into the field, but others his friends he wil not.

Secondly, as he hath few champi- *Reas. 2.*
ons able and fit for such an encounter, so he hath variety of other temptati-
ons to exercise his withall; he hath poverty, and ill report, imprisonment, & cruel mockings, loss of goods, crosses

in friends, and some have enough to struggle under one of these, and there is no temptation but must befall some, and seldome all befall one : some spirits are so weak, as they would faint, and not be able to sustain themselves : and God never suffers any to be *tempted above what they are able* , 1 *Corinth.* 10. 13. Some mens bodies are weak, and if God should *rebuke them long for sinne*, they would be brought to nothing ; and he *remembers they are flesh*, and *stirres not up all his wrath*, as *David* saies, *Oh suffer me to recover strength* ! Some men God hath present use of in their callings and imployments, which if they were distracted (as *Heman* was) with terrors continually, they were unfit for.

Reas. 3. Thirdly, God afflicts in this kind but in case of extremity usually, when he meets with a very froward heart, and stout proud spirit, a knotty piece. *Isay* 57. 17. If lesser crosses would do it, he would not fetch out the great rod. If a rod will *thresh out the*

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cummin, he useth not to turne the wheel over it, nor take a flaile to do it. *Isay* 28. 27. Now lesser afflictions work with the most of his through his blessing; mercies work, disgrace works, poverty works, and he doth not willingly afflict, *Lament.* 3. 33. And therefore not unnecessarily; he puts not men into the dungeon for every fault; and therefore there are few long exercised this way.

Think not therefore thou hast *Use.* not true grace, because thou wert never terrified as some have been. As some have true faith and sound peace, who yet never tasted of joy *unspeakable and glorious*; So some have sound humiliation, who never knew terrours of conscience. If thou seeest sinne the greatest misery, *Christ* the greatest good, thou art humbled.

You see we may often preach such *Use. 2.* things which do yet concern but a few in a congregation, and yet we are to preach them: There are but few walk long in darknesse, yet to such

such *Christ* doth preach: *Yea*, and for such doth God give gifts, the tongue of the learned. God often gives a *Pastor* after his own heart for a few *Jer. 3. 15. Take one or two of a City, &c. and I will give them Pastors after my heart*: much more are many Sermons often preached but to a few. So even by *Christ* himself; as he saies, *Luke 4. 26. There were many widowes, &c. but unto none was Elias sent, but unto her at Sarepta*: and many Lepers, but unto none was *Elias* sent but unto *Näaman*. So saies *Christ*, *I am sent but to a few*; and therefore as we must not defraud one poor soul of its portion, because none else partake of it: so the rest are not to think much; but as in a Dole, stay til their portion come, & if any one poor soul hath had his estate discovered, all the rest are to be thankfull.

Use 3.

See some reason why some in distresses of mind complain that none ever were in the like condition; thus they are apt to do. So the *Church*, *Lam. 1. 12. The reason is, because few are so troubled, and haply they never* knew

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knew any : but yet some are, and have been in the like. For 1 Cor. 10. 13. *No temptation befalls, but is common to man.*

That those few in congregations, *Doct. 3.* that walk in darknesse, and yet fear and obey him, God and Christ hath an *especiall eye unto*, and care of, you see he singles them out as it were from all the rest, *Who is among you ? Esay 66. 2. All these things have my hand made, but to this man will I look that is poore and broken and trembleth at my word :* (that is) though all things and persons else in the world be my creatures, and so I have a care of them ; yet he seems to over-look all else, and to him will I look, &c. as if there were none else in the Church.

The first reason is, because it is the *Reas. 1.* office of Christ so to do. The Spirit is upon him on purpose, Esay 61. 1, 2, 3. to open the prison to them that are bound, shut up in this dungeon : to appoint to them that mourne beauty for ashes : the oyle of joy for mourning : garments of praise, for the spirit of

of heavinesse. He is the *Physitian*, and hath undertaken the cure, *Mat.* 9. 12. and whom should the *Physitian* have eye to but the sick, and the most sick, as those are that cannot find their finnes forgiven? *Esay* 33. 14. He is the *Sheepheard*, *Esay* 40. 11. and will take care of all his sheep, *knowes them by name*. But of whom especially? *the lambs* that are weake, young *Christians*. He will gather them with his armes, and gently lead the ewes with young; that are travelling and bringing forth, as those under terrours are: he will not over-drive them: for God hath given him charge *he should lose none of them*. He is that good *Sheepheard*, that will, as he hath promised, *Ezekiel* 34. 16. *seek out that which was lost, and bring again that which was driven away, and bind up that which is broken, and strengthen that which was sick*: — He names all casualties that befall them, because he helps in all miseries: yea, and *verse* 12. after they have been wildred in a *cloudy and darke day*, *verse* 12. and
walkt

walkt in darkness long, he will find them out and deliver them, as his promise there is.

Secondly, if his office did not move him to it, his love would: for he is a *mercifull and a pittifull high priest*, Heb. 4. 15. and was in all points tempted as we are, and especially, in agony of spirit, therein he drank deepest of any, and therefore is fitted to pity us therein most: and the greatlier any is troubled, the more he is touched. Isa 63. 9. *In all your afflictions he is afflicted.* And Jer. 31. 20, *Since I spake against him I remember him still, therefore my bowels are troubled for him.* When a child is sick, the mother is more troubled, and carefull about it, and her eye and mind more upon it, then on all the house besides.

The Use is, to meet with that conceit that befalls all that are in darkness: they think that of all men else, God regards not them; Sion said, *God hath forgotten me*, Isa. 49. 15. So David, *God hath forgotten to be mercifull.* Because they find

find their hearts hard to God, they think that his is so to them: because they can find no love in their hearts to God, they think he beares none to them: but you see *Christ* especially enquires for such, and over-looks all others else. God hath *graven thee on the palms of his hands*: every sigh of thine goes to his bowels. *Esay 56. 15. I dwell with him that is broken, to revive his spirit.* God is nigh him.

Use 2.

Second Use is, Are Gods eyes upon us more when we are in trouble of spirit, then on any other? then let our eyes be upon him: *We cannot tell what to do, but our eyes are towards thee.* Let our eyes be towards him for help, as of those that lookt on the brazen serpent: let our eyes be towards him for service, *as the eyes of hand-maidens are on their mistresse*: to look not to men, not to credit, but to have our eyes on God in all we do, as if there were none else in the world, to approve our selves unto.

Use 4.

In that when he speaks of those his children

children that are in darknesse, he chooseth rather to describe them by *fear and obedience*, then by any other grace : observe, *that when the children of God are under terrours, the most eminent grace that doth appeare in them, is fearfullnesse to offend God, and willingnesse to obey him*: other graces may be stirred, but these are most eminent, and therefore he mentioneth these for their comfort.

First, for Explication. Know that severall occasions draw out severall *Explication.* graces. When the Sunshine of Gods favour melts the heart, then *love and obedience* thence proceeding, are most eminent, and also *godly sorrow*. So *Mary* wept much, loved much, *for much was forgiven her*: her heart was full of assurance. On the contrary, when the sense of Gods love is withdrawn and feares and terrours shed abroad in the heart, then *fear and obedience* shew and discover themselves. Therefore *Esay* 66.2. *He that is poore and contrite, and trembleth at the word, are joyned*:
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trembleth at every command and threatning, is fearfull to transgresse: and so those in that estate do finde. The reason is,

Reason. Because graces, and affections in which graces are seated, stirre more or less in us according as their objects are, and our apprehensions of them. Now therefore when the soul is possesst most with displeasure for sinne, and apprehensions of wrath, then it feareth most, and then feare works accordingly, against that which may displease. Hence the Apostle, *seeing our God is a consuming fire, Hebrews 12. 29. let us serve God acceptably with reverence and godly feare*: therefore when we feel him so, we are to suspect our hearts most, if we be not more fearfull of offending him, and obey him.

Use 1. The first Use is of triall, whether thou art a child under wrath: If thou fearest more, and if that fear produceth obedience. As *Christ learned obedience by what he suffered*; so wilt also thou if thou hast his Spirit.

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The second Use is, to exercise gra-^{Use 2.}
ces still in their seasons: when thou
art afflicted, pray: when joyfull, sing
Psalmes, James 1. 13. when filled
with assurance, then mourne and be
confounded, Ezek. 16. ult.

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A CHILD

Of DARKNESSE.

walking in LIGHT.

ISA I. 50. II.

*Behold all ye that kindle a fire, that
compasse your selves about with
sparkes, walk in the light of your fire,
and in the sparkes which yee have
kindled; this ye shall have of my hand,
yee shall lie down in sorrow.*



Et us now come to the
opposite state of wicked
men, who are said here
to walk in the light of their
own fire, &c.

All the difficulty lies in opening
R what

what is meant by their *own fire*, and what is meant by *walking in the light* of it, which is opposed here to *walking in darknesse*, and to *trusting on the name of the Lord*, namely *Christs righteousness*, as I said before: to this purpose you must remember, that his scope is to shew the differing props and staies for *Justification* and comfort which a godly man hath, and a naturall man.

The stay and comfort of a godly mans soul lies in the *light of Gods countenance*, which when he wanteth, he is in *darkness*, though he hath never so many outward comforts. The stay, comfort, and prop of his faith for justification in that estate, when he sees no righteousness in himself, is the name of the *Lord Jesus Christ our righteousness*.

Oppositely therefore, by the *fire*, and the *light of their fire* which wicked men are said to *walk in*, two things must be meant.

First, their owne naturall righteousness which they have by nature,

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and in the state of nature, and the
 sparkes and acts thereof, this they trust
 to, and neglect the *Name of the Lord*,
 and the *righteousness of justification*
 and of the *new creature*.

Secondly, the *light of outward com-*
 forts from the creatures, which in
 this world they enjoy, and the
 sparkling pleasures thereof which
 they walke in, and content themselves
 with, neglecting *communion with God*,
 being *estranged from the life of God*,
 and living *without him in the world*.
 So as the opposition strongly car-
 ries it, that both these should be meant
 by their *fire* here, and all Interpre-
 ters give the first interpretation of it,
 and I have added this second to make
 the sense compleate.

First, how that by *fire of their own*
kindling, their own *righteousnesse*
 without Christ, such as the *Pharisees*
 had, and *Paul* had before conver-
 sion, should be meant, we must con-
 sider that he speaking here to the
 Jewes, alludeth to the types of the
Law, which they were acquainted
 with. Wherein,

1. Their
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 eousness

First, fire, you know, was it the offered their sacrifices with, typifying out, as *Mark 9. ult.* our inward habituall grace and righteousness, whereby we offer up our selves and our service as a *living sacrifice to God*, *Rom. 12. 1.*

Secondly, when they offered Incense or sacrifice acceptable to **G**od, they were not to offer it with *common fire*, which is ordinary in the world in their chimnies and kitchens, which was kindled by themselves by sparkes out of stones, or from things here below; but it was to be *fire from heaven*, and taken from the altar. So *Lev. 9. 24.* which was kept continually burning, and therefore when a new altar was made, *fire came from heaven*, *2 Kings 7. 3.* and the *high Priest was to take fire off the Altar*, when ever he offered Incense, *Lev. 16. 12.* And therefore when *Nadab and Abihu* offered *common fire of their own kindling*, *Lev. 10. 1.* they were consumed for thinking to please God with it; Now all these things fel out in types to them. For

answered

answerably by *fire of their own kindling* is meant *the common righteousness of civility*, and naturall devotion, which was by *nature* in some of the heathen, *Rom. 2. 14.* found even in their chimnies: which also the *Jewes* performed, both by the common help of nature, custome, and education, by the strength of naturall principles, of conscience enlightned by the law, and self-love improved; all which thus comming but from nature not renewed by grace, is said to be of their *own kindling*: whereby yet they thought to please God, and rested in it, as a sacrifice well-pleasing to him; as *Nadab* and *Abihu* did. Whereas the righteousness they should have offered up to God, should have been *that* from heaven, the *righteousness of Christ* apprehended by faith, and a new work of Grace as fire from off that altar *Christ*, changing their hearts, and making them new creatures, renewing them into the same *Image* of holinesse which was in him; which as it addes to what is in nature, and growes not

there, so differs as much from that *goodnesse of nature* you bring into the world, or which hath been wrought in you by education, as the fire and light of the *Sun* in heaven doth from common fire; or the light of a glow-worme from that of the Sun.

Now because the *Jewes* rested in such an outward conformity to the law, of their own working, therefore they are said. Rom. 10. 3. *to establish their own righteousness*, being ignorant of both these righteousnesses, *Christs righteousness* which is the fire from heaven, and the righteousness of regeneration, to change their natures which is the fire off the altar. *Nicodemus* was ignorant of both, and so had lain down in sorrow as his forefathers did, if Christ had not changed him, and begotten him again.

By sparks,
what.

To this end you may further consider, that in mens hearts there are (to use the language of the metaphor here) though they be *stony unto God*, yet some sparks of fire which may be struck out of them by the word, by education, by enlightning of the
con-

conscience, and by working upon self-love in men : And the *sparks* of this fire are those outward acts of righteousness, which arise and spring from self-love, and naturall conscience ; which die as sparks and *remain not* ; which the true righteousness of regeneration is said to do, 2 Cor. 9. and John 2. 16. And the *light of this fire*, which carnall men, not borne again, content themselves with, is that *excusing*, which naturall conscience upon the performing any outward act of just dealing, hath in such mens hearts, mentioned Rom. 2. 15.

And the *walking in the light* of this fire, is resting therein all their daies, not endeavouring to have their hearts changed, and to get a new principle of *grace*, and of love to God fetcht from *Christ*, as the spring of all.

What by walking in the light of the fire.

USE.

Use.
Examine
what fire
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of it.

THe first Use is, seeing so many offer up but common fire to God, it is good you examine whether that righteousness you think to please God with, be any more then fire of your own kindling.

First, That righteousness which is kindled in thy heart, and blazeth in thy life, *whence* was it *first* enkindled? examine the originall of it. Was it kindled in thee by fire from heaven? that is, by the *Holy Ghost* comming down in Gods ordinances on thee *as fire*, burning up thy lusts, melting thy heart, dissolving the workes of the devill, enkindling sparks of true love to God, zeal for his glory, which are above the reach of mans naturall ability? or is it no more, then that whereas every man hath some sparkes of ingenuity and honesty towards others, and of sobriety, and of Devotion to a Deity, raked up in the ashes of corrupt nature, (for even the heathen had
thy

the Law written in their hearts, Rom. 2. 14.) which sparkes, thou living in the Church, where civility and religion is professed, civill education, naturall wisdome, and the accusing of naturall conscience enlightned, have blown up to some blaze, to some just dealing, common care of serving God; yet know that if there be no other principle, nor no more, it is but *fire of your own kindling, and you will lye down in sorrow.*

Secondly, examine, what duties are 1. The especially the *fuell of that fire* in thee: *fuell.* in what duties is that righteousness, thou thinkest thou pleasest God with, chiefly spent and exercised? are they principally the duties of the second Table, of just dealing with men, and sobriety, and it may be thou bringest withall a stick or two of the first Table to this fire, that is, some duties thereof, such as for thy credit thou must not omit, as coming to Gods ordinances of publique worship. This fuell, if there be no more, argues 'tis but common fire: for look into the chimnies of the heathen,

thou shalt find the most of all this practised; and in that thou dost put the chiefest of thy religion in them, it is argued to be but a fire kindled of those sparks which are raked up in nature: for those common sparks which are in all mens hearts, are especially those of the second Table. But now if it were a fire from heaven, then though those would not be left undone, yet the chiefest heat of thy heart would be to the duties of heaven, of the worship of God, publique and private: when men practise but so much righteousness as is necessary for them to do, if they will live in the world in any comfort or credit, as to be just and sober is necessary, as also to frequent Gods Ordinances; for the State we live in enjoynes them: But when mens zeal and fervour contends also, and lives upon such duties which the world regards not, as mourning for sinne, taking paines with the heart in private, between God & a mans own soul; and feeds up-
on

on heavenly things and thoughts; and is such fire as the world quencheth, it is a sign 'tis more then common fire.

Thirdly, in these duties, common fire warmes but the outward man, as that fire doth which you feel daily: it heats you not within: so common righteousness contents it self with *bodily exercise*, a formall performance of duties, publique and private: but fire from heaven heats first within, heats the heart within, as at the hearing the Word, *Did not our hearts burne within us?* (say they) so it heats the heart in prayer, makes a man *fervent in spirit, serving the Lord.*

3. By warming on-ly the outward man.

4. What incentive in flames it.

Fourthly, examine what bellowes cherish and keep alive that fire of righteousness that is in thee, and makes it flame, (that is) what motives set thee awork to do what thou dost: if worldly ends make thee abstaine from sinne, and to be just in thy dealings as credit with the world, and feare of disgrace, or the accusings of conscience onely, or fear of hell, or hope of heaven;

this.

this is but common fire: but if love to God, the consideration of his mercies, his eternall love, and the love of *Christ*, zeal for his glory, if these be the bellowses, the fire is heavenly. But if when thou art to be moved with such as these, they stir not thy heart, *It is but common fire.*

se 2.

The second Use is, to take heed of walking in the light of such fire, that is, resting in it for salvation, and contenting your selves with it, as most in the world do, and as the *Jewes* here did, for you will lie down in sorrow if you do.

But you will say, We do not trust in this our own righteousness, for we professe *Christ*, and believe in him, which added to this, is enough.

I Answer. That though you professe *Christ*, yet *First*, Unlessse you have had a light that hath discovered to you, that all the righteousness, you have by nature, and improved in nature, is a false righteousness, you do then as yet rest in your own
right-

righteousnesse, and rely not wholly on *Christ*. So *Philippians 3*. *Paul first saw* all to be drosse and dung, counted it losse, that he might win *Christ*: it implies, he could not have him else. Men though they seeme to take *Christs* Title, as many will procure the Kings Title for a living to make all sure, yet they keep, and stick to and plead their own; but you must give up that first, and relie wholly on *Christ*, or he will not save you.

Secondly, He that doth not daily above all things, directly, and immediately aime at, and seek out for *Christs* righteousnesse: and maketh it not the chiefeſt of his thoughts, prayers, and businesse, and is restless without it, rests in his owne: for so when he had given up his title in his owne, he mainly endeavoured after this, *to be found in Christ, Philippians 3*.

Thirdly, You still seeke from *Christ* a new righteousnesse of sanctification also: for you will see that the common righteousnesse of nature

ture and education will not please him; and *Christ* must be made *sanctification* to you, 1 *Corinthians* 1.30. as well as *righteousnesse*. Thus *Nicodemus*, though a civil man afore, yet when he came to *Christ*, his old civility would not serve without being borne againe, and becoming a new creature: so as you must not think to make a supply or addition unto *Christ* with fire of your owne kindling; you must have all off the *Altar*: your moral vertues must be turned into graces, by having a new end put into them, carrying your hearts in them unto God.

2. By fire is meant outward comforts.

The other interpretation which I adde, is that the fire of outward comforts is also meant: which, whilest men enjoy, they goe on merrily, neglecting God and *Christ*, and communion with him: But the soul of a Believer wanting this communion with God, is in darknesse, and till he enjoyes God againe, can take comfort in nothing. Thus *Ecclesiastes* 7. 6. The laughter of the wicked

wicked is compared to the crackling of thorns.

Fire is a comfortable creature, Why fire having both *Heat* and *Light* in it, which serve and help against both *Cold* and *Darknesse*, which are two of the greatest evils to the senses. is put for comfort.

Heat is comfortable. Therefore *Esay 44.16. He warmeth himself* (saith the Prophet) *and cries Aha.*

Light also is comfortable. For, saith *Solomon*, *It is a pleasant thing to behold the Sunne.* Hence therefore *Fire* here is put for outward comforts.

But yet what fire are they, but kitchen fire, *Ignis focalis*, as the Philosopher calls it? for *It is fire of their owne kindling*, saies the Text, not that purest element of fire above: God he is said to be light and fire, whom the Saints enjoy, and are refreshed with his light, and in it see light. Why outward; comfort compared to fire of their own kindling, to earthly fire.

And the resemblance this way also will strongly hold:

For a kindled fire hath two things common,

common, which go to the making of it, both which together are called *fire*.

First, *fuell* : as Wood, or coales, &c.

Secondly, That *element* that preys upon these.

Answerably unto those carnall pleasure and delights which wicked men enjoy, and rest in, *two things* are also *concurrent*.

First, The *objection*, which is as the *fuel*. Things *earthly*, and of this world.

Secondly, Their fiery hot and burning *lusts*, which prey upon, and live upon this *fuell*; both which make this fire here spoken of : in both which this resemblance wil hold in many regards.

First, Because the *fuell* of these fires of their lusts and comforts are *base*, things onely here below. What is the *fuell* of your kitchen fires? things digged out of the earth, dung, wood, coale; so *things on earth* are *fuell* to their desires. Their lusts are there-

1.
The com-
parison
holds in
x things.

therefore called *members upon earth*, Colossians 3. 5. for all their comforts consist in, and their desires are after *earthly things*, as their fair Wives, Children, Houses, Meats, Drink, *their god is their belly, and they mind earthly things*, Phil. 3. 19.

Secondly, Because when this fuel is taken away, the fire goes out, so do mens hearts die when outward things are taken from them. When *Nabal* thought *David* might yet come and take his goods, his *heart dyed within him*. For men live in the creatures, and out of them they die.

Thirdly, As fire is a consuming thing, *Hebrewes* 12. ult. it leaves nothing but ashes: so are mens *lusts*, James 4. 4. They aske to *consume all upon their lusts*. All the pleasures they have, nothing comes of them, nothing of the strength they get by them: they do all for themselves, and with themselves all dies.

Fourthly,

4. *Fourthly*, fire is a *devouring* thing ; a whole world would not satisfie it, if it were let alone to burn on. And one day, this whole world you see shall be burnt up by fire, as a witch for inticing men : Even such are mens desires after pleasures ; *unsatisfied* they are ; and the more fuel is laid on, the more ye may lay on ; they *enlarge their desire as the fire of Hell*, Hab.2.5.
5. *Fifthly*, The pleasures which arise from the meeting and conjunction of this fuell and their lusts are but as *sparkes*. Job calls *sparkes* the *sons of fire*, being ingendered by it upon fuell ; as pleasures are the sons of your lusts, when the object and they lie and couple together : and they are not long-lived, they are but as sparks, they die as soone as begotten, Col. 2.22. *perish in the using* ; and are but as the *crackling of thorns*, they soone goe out.
6. *Sixthly*, *smoke* accompany such fires, the fuel being muddy things :

so doth *much sorrow* their comforts, *Prov. 14. 13.* and they go out and end in smok, as in the Text, *lie down in sorrow.*

So that put these together, both *that strange fire* of their own righteousness, which is from, and in nature, unchanged; and the *kitching fire* of outward comforts: these are the two main hinderances that keep all wicked men from *Christ* and *justification* through him.

That whereas the covenant of grace hath these two main promises in it:

First, that *God himself* (who is the *God of comfort*) will be an *abundant reward*, *Gen. 17. 1, 2.* and so by faith we take him to be, and are divorced from all comforts else in comparison of him. And

Secondly, that *Jesus Christ* his Son is made the *Lord our righteousness*, *Jeremiah 23. 6.* and therefore ere we take him to be so to us, we must be emptied of all our *owne righteousness by nature*, that so *God and Christ* might

might be *all in all to us*. And therefore as the *first* and main work of grace consists both in emptying the heart, and bringing it to *nothing in its owne righteousness*; as also in regard of all *outward comforts*, that so *no flesh might rejoyce in his sight*: Answerably unto these two there are found two main impediments in men by nature.

First, Because in nature they finde some sparks of civill goodnesse, they rest in them, and take them for grace, and neglect *Christ*. And

Secondly, Finding also in this world themselves to be warmed with many outward comforts, being encompassed about with sparks, they content themselves with these. Thus so long as that young man had righteousness of his owne, and possessions of his own, he cared not for *Christ*, nor communion with him, nor righteousness from him. Well, but (sayes *Christ* here) flatter your selves with your own righteousness, and
cheer

cheare your selves with your owne
sparks and walk on: But know you
will lie down in sorrow when the godly
shall rest in their beds, Isa. 57.2. You
will lie bed-rid in hell; or as a woman
in travail, never to rise again.

FINIS.
